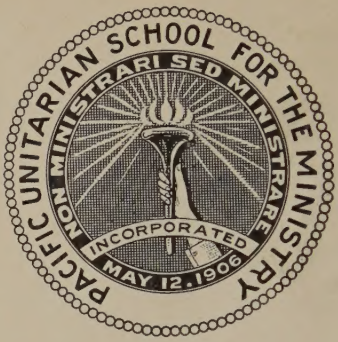
THE

BIBLE CHRISTIAN.

(THIRD SERIES.)

v.7 (1845)



BERKELEY, CALIFORNIA

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SON OF THE REV. THOS. MADGE, 1786-1870, OF
ESSEX STREET CHAPEL, LONDON, 1825-1859

Thos Bigg
1845

THE

BIBLE CHRISTIAN:

DESIGNED TO ADVOCATE

THE SUFFICIENCY OF SCRIPTURE,

AND THE

RIGHT OF PRIVATE JUDGMENT,

IN

MATTERS OF FAITH.

To us there is but one God the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.—1 Cor. viii. 6.

VOLUME VII.—THIRD SERIES.

BELFAST:

PRINTED BY SIMMS AND M'INTYRE.

PUBLISHED AT THE BIBLE CHRISTIAN OFFICE,

No. 28, *Rosemary-Street.*

SOLD BY GREER, NEWRY; DUGAN, BALLYMENA; BRADFORD, CORK; J. MARDON, 7, FARRINGDON-STREET, LONDON.

1845.

X 288.4
B349
Ser.3, v.7

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THE

BIBLE CHRISTIAN.

(THIRD SERIES.)

No. I. JANUARY, 1845. VOL. VII.

WHAT IS UNITARIANISM?

IT is often asked, in these days of inquiry, and the frequent change and commingling of opinions, what Unitarianism is. What do Unitarian Christians believe? What are their views of God, of Jesus Christ, of the Atonement, of the Holy Spirit, of the Bible, of the new birth, of religion generally?

I am not going to enter into any argument in defence of Unitarianism. I am not going to be controversial. I am not about to discuss the question, who are right—Unitarians, or Trinitarians? but simply to state what Unitarian Christians believe, and the grounds of that belief, so far only as is necessary to the right understanding of it. In other words, I would explain what Unitarianism is, and on what sort of evidence its friends rely for proving its truth.

Something of this kind, it is believed, is called for by the many misapprehensions which exist on the subject. The faith of Unitarians is often misunderstood and misrepresented; I may be permitted to say, calumniated. It is often denounced in the pulpit, and from the press, and in private and social meetings. People are warned against it, as a soul-destroying error. There is a portion of the community which has a strong prejudice against it, without knowing precisely what it is, or why they should be afraid of it. Only they are told, that they must have nothing to do with it; they must not hear its preachers, nor read the books of the denomination.

Now to such, could my voice reach them, I would say, in the language which was once used, when the question was asked, "Can any good come out of Nazareth?"—"Come and see." Come and see what Unitarianism is.

Understand before you judge; then receive or reject it. If it appear to be the truth of God,—if it appear to embrace the simple truths of the Gospel,—then do not hesitate to acknowledge it as such. Do not be frightened by a name; do not allow yourselves to be influenced by what men say; fear God rather than man. Reverence the truth wherever you find it. Come and see what Unitarianism is, before you allow yourselves to cry out against it. Do not condemn it unheard. Do not allow yourselves to form your opinion of it from the imperfect and distorted representations of its enemies. This is what I would say, could my voice reach those who denounce it.

Unitarianism takes its name from its distinguishing tenet, the strict personal *unity* of God, which Unitarians hold in opposition to the doctrine which teaches that God exists in three persons. Unitarians maintain that God is one mind, one person, one individual being; that the Father alone is entitled to be called God in the highest sense; that He alone possesses the attribute of Infinite, underived Divinity, and is the only proper object of supreme worship and love. They believe that Jesus Christ is a distinct being from Him, and possesses only derived attributes; that he is not the supreme God himself, but his Son, and the medium through which he has chosen to impart the richest blessings of his love to a sinning world.

This may be called the great leading doctrine, the distinguishing, and, properly speaking, the only distinguishing feature of Unitarianism. Unitarians hold the supremacy of the Father, and the inferior and derived nature of the Son. This is their sole discriminating article of faith.

On several other points they differ more or less among themselves. Professing little reverence for human creeds, having no common standard but the Bible, and allowing in the fullest extent freedom of thought, and the liberty of every Christian to interpret the records of divine Revelation for himself, they look for diversity of opinion as the necessary result. They see not how this is to be avoided without a violation of the grand Protestant principle of individual faith and liberty. They claim to be thorough and consistent Protestants.

There are certain general views, however, in which

they are mostly agreed, which they regard as flowing from the great discriminating article of faith above-named, or intimately connected with it, or which they feel compelled to adopt on a diligent examination of the sacred volume.

I begin with the character of God. Unitarians, as I said, hold His strict personal unity. They are accustomed, too, to dwell with peculiar emphasis on his moral perfections, his equity, his holiness, and especially his paternal love and mercy. They regard it as one of the chief glories of Christianity that it contains a clear assertion and full illustration of the doctrine that God is our Father. They give to this doctrine a prominence in their teachings, as one peculiarly dear to their hearts, one intimately interwoven with their conceptions of a true, cheerful, and elevating piety, and the obligations and encouragements to repentance, prayer, and an obedient life. It is the office of religion, as they view it, to purify the soul of man, to enkindle in it holy desires and affections, and become to it a source of light, strength, comfort, peace; and the paternal character of God, his infinite love, tenderness, pity, united with the holiness of his nature, is the great idea which must lie at the foundation of all such religion in the soul.

They believe that the mercy of God is not confined to a few arbitrarily chosen out of the great mass of beings equally sinful in his sight; but that he yearns with a father's tenderness and pity towards the whole offspring of Adam. They believe that he earnestly desires their repentance and holiness; that his infinite overflowing love led him miraculously to raise up and send Jesus to be their spiritual deliverer, to purify their souls from sin, to restore them to communion with himself, and fit them for pardon and everlasting life in his presence; in a word, to reconcile man to God, and earth to heaven.

They believe that the Gospel of Jesus thus originated in the exhaustless and unbought love of the Father; that it is intended to operate on man, and not on God; that the only obstacle which exists, or which ever has existed on the part of God, to the forgiveness of the sinner, is found in the heart of the sinner himself; that the life, teachings, sufferings, and resurrection of Jesus become an instrument of pardon, as they are the appointed means of turning man from sin to holiness, of breathing into his

soul new moral and spiritual life, and elevating it to a union with the Father. They believe that the cross of Christ was not needed to render God merciful; that Jesus suffered, not as a victim of God's wrath, or to satisfy his justice. They think that this view obscures the glory of the divine character, is repugnant to God's equity, veils his loveliest attributes, and is injurious to a spirit of filial, trusting piety. Thus all, in their view, is to be referred primarily to the boundless and unpurchased love of the Father, whose wisdom chose this method of bringing man within reach of his pardoning mercy, by redeeming him from the power of sin, and establishing in his heart his kingdom of righteousness and peace.

I now proceed to speak of Jesus Christ. As before said, Unitarians believe him to be a distinct being from God and subordinate to him. The following may serve as a specimen of the processes of thought, views, and impressions, through which they arrive at this conclusion. I state them, it will be observed, not by way of argument. I shall use no more of argument, I repeat, than is necessary to explain fully what Unitarianism is, and how it sustains itself,—in other words, on what foundation it professes to rest.

Unitarians do not rely exclusively, or chiefly, on what they conceive to be the intrinsic incredibility of the doctrine to which they stand opposed. They take the Bible in their hands, as they say, and sitting down to read it, as plain, unlettered Christians, and with prayer for divine illumination, they find that the general tenor of its language either distinctly asserts, or necessarily implies the supremacy of the Father, and teaches the inferior and derived nature of the Son. In proof of this they appeal to such passages as the following: "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."—John xvii. 3. "For there is one God, and one mediator between God and man, the man Christ Jesus."—1 Tim. ii. 5. "My Father is greater than I."—John xiv. 28. "My doctrine is not mine, but his that sent me."—John vii. 16. "I speak not of myself."—John xiv. 10. "I can of mine own self do nothing."—John v. 30. "The Father that dwelleth in me, he doeth the works."—John xiv. 10. "God hath made that same Jesus, whom ye crucified, both Lord

and Christ."—Acts ii. 36. "Him hath God exalted with his right hand to be a Prince and a Saviour."—Acts v. 31. They appeal to such passages, and generally to all those in which Jesus Christ is called, not God himself, but the Son of God; in which he is spoken of as sent, and the Father as sending, appointing him a kingdom, "giving" him authority, giving him to be head over all things to the church. Such passages, they contend, show derived power and authority.

Again; when the Son is represented as praying to the Father, and the Father as hearing and granting his prayer, how, ask they, can the plain, serious reader resist the conviction, that he who prays is a different being from him to whom he prays? Does a being pray to himself?

Unitarians urge that passages like those above referred to, occurring promiscuously, are fair specimens of the language in which Jesus is spoken of in the New Testament; that such is the common language of the Bible, and that it is wholly irreconcilable with the idea that Jesus was regarded by those with whom he lived and conversed, as the Infinite and Supreme God, or that the Bible was meant to teach any such doctrine. They do not find, they say, that the deportment of the disciples and of the multitude towards Jesus, the questions they asked him, and the character of their intercourse with him, indicated any such belief on their part, or any suspicion that he was the Infinite Jehovah. We meet, say they, with no marks of the surprise and astonishment which they must have expressed, on being first made acquainted with the doctrine,—on being first told that he who stood before them, who ate and drank with them, who slept and waked, who was capable of fatigue and sensible to pain, was, in truth, the Infinite and Immutable One, the Preserver and Governor of nature.

They contend, that the passages generally adduced to prove the Supreme Deity of Jesus Christ, fail of their object; that without violence they will receive a different construction; that such construction is often absolutely required by the language itself, or the connexion in which it stands; that most of those passages, carefully examined, far from disproving, clearly show the distinct nature and inferiority of the Son. They notice the fact as a remarkable one, that of all the proof texts of the Trinity, as they

are called, there is not one on which eminent Trinitarian critics have not put a Unitarian construction, and thus they say that Unitarianism may be proved from the concessions of Trinitarians themselves. It is certainly a very extraordinary fact, that there is not a single text of Scripture commonly adduced as proving the Trinity, which distinguished Trinitarian critics have not abandoned to the Unitarians.

Unitarians find difficulties of another sort in the way of believing in a tri-personal Deity. They object the inherent incredibility of the doctrine in itself considered. They say, that they cannot receive the doctrine, because in asserting that there are three persons in the Deity, it teaches, according to any conception they can form of the subject, that there are three beings, three minds, three conscious agents, and thus it makes three Gods, and to assert that these three are one, is a manifest contradiction.

So too with regard to the Saviour,—to affirm that the same being is both finite and infinite, man and God, they say, appears to them to be a contradiction and an absurdity. If Jesus Christ possessed two natures, two wills, two minds, a finite and an infinite, they maintain that he must be two persons, two beings.

In regard to his metaphysical nature and rank, and the time at which his existence commenced, Unitarians undoubtedly differ in opinion. Some hold his pre-existence, and others suppose that his existence commenced at the time of his entrance into the world. The question of his nature they do not consider as important. Some take this view. They think that the testimony of the apostles, the original witnesses, to whom we are indebted for our knowledge of him, bears only on his birth, miracles, teachings, life, death, resurrection and ascension; that is, on his character and offices, and that beyond these we need not go; that these are all which it is important that we should know or believe; that the rest is speculation, hypothesis, with which, as practical Christians, we have no concern; that neither our comfort, our hope, nor our security of pardon and eternal life depends upon our knowledge or belief of it.

At the same time, all entertain exalted views of his character and offices. In a reverence for these, they profess to yield to no class of Christians. The divinity

which others ascribe to his person they think may with more propriety be referred to these. "We believe firmly," says one of the most eminent writers of the sect, "in the divinity of Christ's mission and office, that he spoke with divine authority, and was a bright image of the divine perfections. We believe that God dwelt in him, manifested himself through him, taught men by him, and communicated to him his spirit without measure. We believe that Jesus Christ was the most glorious display, expression, and representative of God to mankind, so that in seeing and knowing him, we see and know the invisible Father; so that when Christ came, God visited the world and dwelt with men more conspicuously than at any former period. In Christ's words we hear God speaking; in his miracles, we behold God acting; in his character and life, we see an unsullied image of God's purity and love. We believe, then, in the divinity of Christ, as this term is often and properly used."

Unitarians do not think that they thus detract from the true glory of the Son. They regard him as one with God in affection, will, and purpose. This union, they think, is explained by the words of the Saviour himself. "Be ye also one," says he to his disciples, "even as I and my Father are one;" not one in nature, but in purpose, affection, and act. Through him Christians are brought near to the Father, and their hearts are penetrated with divine love. By union with him as the true vine, they are nurtured in the spiritual life. In his teachings they find revelations of holy truth. They ascribe peculiar power and significance to his cross. To that emblem of self-sacrificing love, they turn with emotions which language is too poor to express.

The cross is connected in the minds of Christians with the Atonement. On this subject Unitarians feel constrained to differ from some of their fellow Christians. They do not reject the Atonement in what they conceive to be the scriptural meaning of the term. While, however, they gratefully acknowledge the mediation of Christ, and believe that through the channel of his gospel are conveyed to them the most precious blessings of a Father's mercy, they object strongly to the views frequently expressed, of the connexion of the death of Christ with the forgiveness of sin. They do not believe that the

sufferings of Christ were penal — designed to satisfy a principle of stern justice, for justice, say they, does not inflict suffering on the innocent that the guilty may go free. And besides, they believe that God's justice is in perfect harmony with his mercy, that to separate them, even in thought, is greatly to dishonour him. They believe that however the cross stands connected with the forgiveness of sin, that connexion, as before said, is to be explained by the effects wrought on man and not on God.

They believe that in thus teaching, they do not rob the cross of its power, nor take away from the sinner ground of hope. To the objection, that sin requires an infinite atonement, and that none but an infinite being can make that atonement, they reply by saying, that they find in their Bibles not one word of this infinite atonement, and besides, that no act of a finite being, a frail, sinning child of dust, can possess a character of infinity, or merit an infinite punishment; that it is an abuse of language so to speak; and further, that if an infinite sufferer were necessary to make due atonement for sin, no such atonement could ever be made, for infinite cannot suffer; that God is unchangeable, and it is both absurd and impious to ascribe suffering to him; God cannot die; and admitting Jesus to have been God as well as man, only his human nature suffered; that there was no infinite sufferer in the case; that thus the theory of the infinite atonement proves a fallacy, and the whole fabric falls to the ground. Still is not the sinner left without hope, because he leans on the original and unchanging love and compassion of the Father, to whom as the primary fountain, we trace back all gospel means and influences, and who is ever ready to pardon those, who through Christ and his cross are brought to repentance for sin, and holiness of heart and life.

Further, the Unitarian replies, that whatever mysterious efficacy the cross of Christ may be supposed to possess, beyond its natural power to affect the heart, it must owe that efficacy wholly to the divine appointment, and thus the nature and rank of the instrument become of no importance, since the omnipotence of God can endow the weakest instrument with power to produce any effect he designs to accomplish by it. They quote Bishop Watson, a Trinitarian writer, as saying that all "depends on the appointment of God;" that it will not do for us to question

the propriety of any "means his goodness has appointed, merely because we cannot see how it is fitted to attain the end;" that neither the Arian nor the Humanitarian hypothesis necessarily precludes "atonement by the death of Jesus."—(*Charge delivered in* 1795.)

By the Holy Spirit, Unitarians suppose is meant not a person, but an influence, and hence it is spoken of as "poured out," "given," and we hear of the "anointing" with the holy spirit, phrases which, they contend, preclude the idea of a person. It was given miraculously to the first disciples, and, gently as the gathering dews of evening, distils upon the hearts of the followers of Jesus in all ages, helping their infirmity, ministering to their renewal, and ever strengthening and comforting them. It is given in answer to prayer. As Christ said, "If ye being evil," imperfect beings, "know how to give good gifts unto your children, how much more shall your Father who is in heaven give the Holy Spirit to them that ask him."—Luke xi. 13.

Unitarians believe that salvation through the gospel is offered to all, on such terms as all, by God's help, which he will never withhold from any who earnestly strive to know and do his will, and lead a pure, humble, and benevolent life, have power to accept. They reject the doctrine of native total depravity, but they assert that man is born weak and in possession of appetites and propensities, by the abuse of which all become actual sinners, and they believe in the necessity of what is figuratively expressed by the "new birth;" that is, the becoming spiritual and holy, being led by that spirit of truth and love which Jesus came to introduce into the souls of his followers. This change is significantly called the coming of the kingdom of heaven in the heart, without which, as they teach, the pardon of sin, were it possible, would confer no happiness, and the songs of paradise would fall with harsh dissonance on the ear.

While they earnestly inculcate the necessity of a holy heart and a pure and benevolent life, they deny that man is to be saved by his own merit, or works, except as a condition to which the mercy of God has been pleased to annex the gift of everlasting life and felicity.

There is nothing peculiar in the sentiments which Unitarians, as a body, entertain of the Bible, which distinguishes them from other sects. They go to it as the

fountain of inspired truth. They regard the several books which compose the volume, as the records of a Divine Revelation. They make it their standard, their rule of faith and life, interpreting it as they think consistency and the principles of a sound and approved criticism require. In proof of their veneration for the scriptures, they appeal to the fact that several of the best defences of Christianity against the attacks of infidels, have come from the hands of Unitarians, —a fact which no one acquainted with the theological literature of modern times, from the Reformation down to the present day, will call in question.

They make use of the common, or King James's version, as it is called, but like all well informed Christians, they think that a reverence for truth and a desire to ascertain the will of God, justify and require them, whenever there is any doubt about the meaning, to appeal to the original, or to compare other versions. In doing this, they say, they do not fear that they shall be condemned by any intelligent Christian. There is no greater slander than that which is frequently propagated from pulpits, in the streets, and from house to house, that they have "another Bible," as it is expressed. This slander often originates in ignorance, but is sometimes countenanced, if not uttered, by those who know, or should know better. May God forgive them this wrong.

Unitarians have been accused of unduly exalting human reason. To this they reply, that the Bible is addressed to us as reasonable beings; that reverence for its records, and respect for the natures which God has bestowed on us, make it our duty to use our understandings and the best lights which are afforded us, for ascertaining its meaning; that God cannot contradict in one way what he reveals in another; that his word and works must utter a consistent language; that if the Bible be his gift, it cannot be at war with nature and human reason; that if we discard reason in its interpretation, there is no absurdity we may not deduce from it: that we cannot do it greater dishonour than to admit that it will not stand the scrutiny of reason: that if our faculties are not worthy of trust, if they are so distempered by the fall that we can no longer repose any confidence in their veracity, then revelation itself cannot benefit us, for we have no means left of judging of its evidences or import, and are reduced at once to a state of utter scepticism.

Unitarians sometimes speak of reverence for human nature,—of reverence for the soul. They reverence it as God's work, formed for undying growth and improvement. They believe that it possesses powers capable of receiving the highest truths. They believe that God, in various ways, makes revelations of truth and duty to the human soul: that in various ways he quickens it, kindles in it holy thoughts and aspirations, and inspires it by his life-giving presence. They believe that however darkened and degraded, it is capable of being regenerated, renewed, by the means and influences which he provides. They believe that it is not so darkened by the fall, but that some good, some power, some capacity of spiritual life, is left in it. But they acknowledge that it has need of help; that it has need to be breathed upon by the divine spirit. They believe that there is nothing in their peculiar mode of viewing Christianity which encourages presumption,—encourages pride and self-exaltation. They believe that the heart which knows itself will be ever humble. They feel that they must perpetually look to God for aid. They teach the necessity of prayer, and a diligent use of the means of devout culture. They do not then teach reverence for human nature in any such sense, they urge, as would countenance the idea that man is sufficient to save himself without God. They pray to Him for illumination; pray that he will more and more communicate of himself to their souls. They teach the blighting consequences of sin. They believe that in the universe which God has formed, this is the only essential and lasting evil, and that to rescue the human soul from its power, to win it back to the love of God, of truth and right, and to obedience, to a principle of enlarged benevolence, which embraces every fellow-being as a brother, is the noblest work which religion can achieve, and worth all the blood and tears which were poured out by Jesus in the days of his humiliation.

A. Lamson, D.D.

SUNDAY-SCHOOL ADDRESS.

[EXTRACTS FROM AN ADDRESS DELIVERED BY DR. M'KITTRICK, AT A LATE HALF-YEARLY DISTRIBUTION OF REWARDS IN THE SHORE-STREET SUNDAY SCHOOL, HOLYWOOD.]

On occasions like the present, it has been customary to confine the address chiefly to the scholars; but I think

there are very good reasons for deviating from this practice, and making such periodical addresses as this more general.

Every one who has listened to the teachings in this school, or who has accepted the invitations so often given to parents, and all who take an interest in Sunday-school instruction to be present at the weekly teachers' meetings, must know, that the duties of the scholars are regularly taught in a manner far superior to anything I could attempt. All must have observed, with satisfaction, the exertions which are made to instruct the youth of our congregation and neighbourhood; to inculcate on every Sabbath the whole Christian code, in language adapted to the most youthful capacities; and to illustrate it by imagery calculated to make the most lasting impression upon the youthful mind; and they will agree with me that an address to the scholars is less called for, than one to parents and the public,—showing them that the Sunday school, and the system of instruction there inculcated (for it is now reduced to a system), deserve, and call for, more of their attention than they have yet received.

My young friends, to encourage you to act up to what you are taught here, and the teachers to persevere in their good work, I might relate several circumstances which have come under my notice. I shall confine myself, and that briefly, to one connected with the Sunday school at Whitehouse, one of the first, I believe, which was established in Ireland.—One of the first scholars in that school paid every attention to the instructions, and regulated his conduct by them for many years, till at last circumstances led him to remove to another country. Before leaving, he called on one of the teachers, and requested him to accept of one pound for the benefit of the school. When a delicate allusion was made to the amount being greater than could be expected from a tradesman, "No," said he emphatically; "you know I have saved a considerable sum; I owe all I have to the Sunday school, and this is a very small acknowledgment of its advantages."

So soon as the infant mind can comprehend the idea of the kindness, love, and fatherly care of an earthly parent, it is drawn from nature up to nature's God, and taught to understand the meaning of "Our Father, who art in heaven," and to comprehend his attributes, by familiar

illustrations. So soon as children are able to read the history of Jesus, the Saviour and Friend of man, they are led as it were by a parental hand, over the whole field of that most interesting narrative, and instructed to "draw lessons" of religious improvement at every step of their progress. They are taught the objects and importance of his miracles; the purity that adorned his life and doctrines; the mercy that mingled in all his exhortations; the love that breathed in his words; the innocence that marked his whole career; the meekness that hallowed; the benevolence that endeared; and the charity and self-denial that beautified his character; rendering him a perfect example for the imitation of all.

Since the system of Sabbath-school instruction is no longer to be regarded as an experiment, but as a source of durable riches more valuable than any earthly treasure, the following important inquiries will naturally arise concerning it. Can any additional means be called into action to make this teaching more effective and more general; and how is a sense of duty to be kindled up and kept alive in the congregation and in families towards this important object? What is the chief cause which presents the greatest obstruction to its extension and permanent usefulness? How can this cause be removed?

With regard to the first, what is the duty of a Christian congregation in reference to the system of Sunday-school instruction? The reflection will naturally occur to every one, that unless the principles inculcated here are carried out at home, the labour of love bestowed by the teachers will be a labour in vain; and unless parents and others lend their influence and assistance, the Sunday-school scholars and Sunday-school influences will be overpowered by the too numerous opposing powers which beset them.

With regard to the kindling up and keeping alive in the congregation the sense of duty alluded to, we must always remember that the religious education of youth is a mighty and momentous undertaking; and the members of every Christian church should often converse together on the best means, whereby they would fully understand the nature, extent, and importance, of the work; and feel the force of the motives which urge to the prosecution of it. In my opinion, there is no better means of accomplishing this, than by attending the teachers' meetings; and I

have no doubt, if by your presence and counsel you strengthen and encourage the Sunday-school teachers, you will derive strength and encouragement yourselves, and your children and the Sunday-school scholars will be fortified against the prevailing contaminations which they will meet with. It is your duty to enter into some combined and persevering plan, to endeavour to ensure success; and if this is only once well begun, we may reasonably expect to see the bonds of ignorance, vice, and crime, burst, and disappearing before the religious influences of the congregation, the Sunday-school, and the family, and a higher tone of public morals rapidly and widely pervading society.

Again; what is the chief opposing influence to the progress and permanent usefulness of Sunday-school instruction? From my own observation for many years, I had a very strong impression that there is one great and general cause at constant work, which is doing more in a week or a day to obstruct and paralyse the Sunday-school influences, than all its teachers; than all the preachers in the land, and all the addresses which could be delivered in a year, could accomplish for its advancement, while this cause remains unremoved. It would be extremely difficult to convey any just idea of the Sabbath breaking, the ruin of Sabbath-school scholars and teachers; the opposition to Sunday-school influences and the spread of Christianity; and the turning of fathers and mothers from the path which leads to heaven, produced by the drinking customs of our country, the nursery of all the intemperance which is so awfully destructive of human life and human souls; by which the honour of Christianity has been tarnished and its strength diminished.

The superintendent of one school in the neighbourhood of London stated, that on inquiring after one hundred and thirty persons whose names appeared in the register, and who lived in different localities, he ascertained that ninety-one were open drunkards; and that of the rest, many were occasionally intemperate. Another respectable teacher of a Sunday school near London, made inquiry relative to the character of the first hundred children admitted to his school: the full particulars of only sixty-five could be ascertained; but of these, thirty-eight had become confirmed drunkards, five had been transported,

one had been the cause of his mother's death at a public house; of the remainder, several had been occasionally drunk; and only two had joined any Christian society.

For two years my attention has been turned to this subject, and such instances are almost innumerable; but I will make these suffice. I am confident, my friends, that when your minds are truly awakened to this greatest obstacle to the Sunday school, to religion, and to happiness, nothing could be more affecting to you than the thought, that thousands, who at one time appeared earnestly pressing forward to the mark, for the prize of the high calling of God in Christ, have been and continue to be beguiled from their honourable and useful career, by the peculiar influence of intoxicating drinks, and example, and have been at length doomed to sink down into the multitude of despised, and miserable, and hopeless inebriates. The words of the poet may well be applied to the drinking customs and intemperance of our country—

> "Vice is a monster of so frightful mien,
> As, to be hated, needs but to be seen;
> Yet seen too oft, familiar with the face,
> We first endure—then pity—then embrace."

[The address concludes with an exposition and defence of Total Abstinence, as the best means of removing the obstacles to increased Sunday-school instruction; based on a recent pamphlet by the Archdeacon of Bombay.]

THE NORTHERN SUNDAY-SCHOOL ASSOCIATION.

To the Editor of the Bible Christian.

I AM sure that all who are interested in the instruction of the rising generation in the principles of what we regard as a pure, a holy, and a Gospel faith, will feel deep obligations to the Association of which you are the Secretary, for supplying them in so cheap a form, with so valuable an aid as "Livermore's Commentary on the Gospels." It may be, that some will not approve, as you hint in your review, of the interpretation which it gives of certain passages; but where is the work so likely, on the whole, to please the members of our body, and so well adapted as a help to parents and Sunday-school teachers? I had an opportunity of knowing the work previously to its being

published by the Association; as I have had in my possession, a copy of the American edition for several months: and from an intimate acquaintance with it, I am enabled to state that I know no work in the English language, —and I have read a considerable number in my time— better calculated to assist Sunday-school teachers or parents in communicating gospel truth. It is a work that ought to be in the possession of every teacher of youth, whether in the family or in the Sabbath school. The ministers of our connexion would do a good service to our cause, by having it introduced as generally as possible into their congregations. Is it not a shame that our church has been so long in providing for its members, a help to the exposition of the sacred volume; and that in consequence, the shelves of the humble members of our "household of faith" were filled with such works as John Brown's and Henry Cooke's self-interpreting Bible; and other works of that school. Permit me to tender your Society my best thanks for the service they have done, by re-publishing at so low a price, Mr. Livermore's work on the Gospels; and to express a hope that they will follow it up by the re-publication of the same author's work on the Acts, and as they appear, on the other books of the New Testament—if equally approved of. This cannot, however, be done without funds. To publish these and several other works which are much required in Sunday schools and families, an effort ought to be made to supply the Association with means. The plan which your society adopted last year for raising funds, was I think, very good. That it was successful the report amply proves. Though the subscribers would all, at least generally, if called on, renew their subscriptions, and many new subscribers might be added, and thus the proceeds of last year equalled or exceeded—still it is hard to expect that gentlemen in business, whose time is valuable, would wander over hill and dale for ten or twelve days in quest of subscriptions to a society from which they receive no benefit; but, on the contrary, much trouble. It is enough that they devote a portion of their valuable time to the management of the affairs of the Association. Those of us who are in the country, whether lay or clerical, should make an effort to aid them by raising the necessary funds.

This, I think, could be most easily accomplished by collecting cards sent by the society to those in the different localities where your schools are situated, who are interested in the success of the Association, and approve of its exertions in the cause of religious instruction.

In some places, auxiliaries might be established. This however, could only be well done by some such mode as that suggested by a correspondent in your April number. I agree with him perfectly as to the advantages that would arise from the society holding occasional meetings throughout the country. Much good, I am sure, would be done at little or no expense to your society.

I have the honour to remain, &c.

SENEX.

Dec. 3, 1844.

BELFAST UNITARIAN SOCIETY.

THE Committee of this Society have issued a circular, addressed to the members of the Unitarian congregations in Ulster, drawing attention to the last annual Report, and especially to the following portion of it, in which the claims of the Society are set forth correctly and forcibly.

"The Committee are aware, that during the last two years, matters of more immediate and pressing urgency than the operations of this society demanded the attention of the Unitarians in the North of Ireland, and justified them in husbanding their resources. But this necessity being now removed, *they would hope and trust, that the Unitarians of Ulster will not allow the only Society in the North of Ireland which assumes their distinctive name, and expressly undertakes to aid them in the diffusion of their peculiar religious doctrines, to languish for want of adequate resources.* Both in Belfast and throughout the province, the operations of the Society are useful; they have been promptly called into action whenever an opportunity was presented; and they are still required. The Committee trust, that in proportion as these facts become known, the Society will experience an increased support, both in Belfast and throughout the province. But especially do the Committee look forward to a more decided manifestation of interest in this Society, on the part of the Unitarians in the country districts. Its usefulness is much greater to those who live in remote localities, than to the inhabitants of Belfast. The latter could with comparative ease procure for themselves the books and tracts which they might feel a wish to possess, were there no depository for the sale of them in this town; but without some institution of this kind, the

Unitarians in rural districts would experience the greatest difficulty in providing themselves with those Unitarian works which are now kept constantly on sale in the Depository of this Society, on terms which in most instances are far below the common selling price. The Committee have no doubt that whenever this subject is brought perfectly under the notice of our brethren, in the different towns and localities of Ulster, by persons in whom they repose their confidence, they will perceive it to be incumbent on them to aid the operations of your Committee in endeavouring to maintain the sufficiency of Scripture as a perfect rule of faith; to vindicate the right of private judgment and free inquiry, on religious subjects; and to promote a knowledge of the genuine doctrines of Christianity, founded on this great truth, *that there is but one God, the Father.* The manner in which this aid may be afforded must be left to the discretion of the friends of the cause."

This is the only Society in Ulster for the avowed diffusion of Unitarianism; and, hitherto it has languished for want of funds. Calculated, if zealously supported, to be a most valuable instrument for the extension of pure and undefiled religion, it has as yet hardly reached beyond a book and tract Society; and even in that narrow sphere has done little compared with what it might have accomplished, if adequate funds had been at the disposal of the Committee, in the publication and extensive circulation of tracts adapted to the times and the locality. In the course of the last year it has embarked in missionary enterprises in a more systematic manner than formerly, and has judiciously applied a portion of the funds for the supplying of certain districts with Unitarian preaching. In this way it has assumed a more important position, and we may hope it will receive more general support.

The Society's funds have from year to year been almost entirely collected in Belfast; the country districts giving scarcely anything. This year we are glad to perceive that Banbridge and other places have contributed, and we trust that next year the various congregations in Ulster will be found to have done their duty towards this important institution. To the country its benefits are greater than to the town of Belfast, and even in its present state, it affords an opportunity of procuring books and tracts for congregational libraries and for circulation, which otherwise could not have existed; and the consequence is, that the people generally have access, not only to the excellent, though scanty, productions of our own country,

in support of Unitarianism, but to the more numerous works of English and American authors.

But we do not think that the languishing state of the Belfast Unitarian Society is to be attributed solely to the want of a liberal public support. We have in a previous number of the *Bible Christian,* referred to the defects in its constitution or management, whereby the labour and responsibility are borne by the younger members of our church; and the counsel and co-operation of the ministers and experienced laymen is almost entirely wanting. We presume there is not another Unitarian Society in these kingdoms or in America, in so anomalous a condition, and we cannot hope to have such a Society as the province and the times require, till the ministers and elders of the church heartily co-operate in the cause, and give power and direction to the vigorous and willing efforts of the young.

POETRY.

THE MISSION OF THE CROSS.

BY THE REV. J. JOHNS, MISSIONARY TO THE POOR, LIVERPOOL.

THE Cross!—the Cross!—Lift it up on high,
Send it forth to all lands beneath the sky!
Lift it up as the banner for God's own war,
Where the day hath a sun, or the night a star!

Goes it forth o'er the waste with its fiery sands?
Oh, let it not faint in the bearers' hands!
There are souls in the desert, for life to save,
Though they thirst not yet for the healing wave.

Goes it forth o'er the snows of the glittering pole!
Even there may the word make the bruised heart whole.
Even there may the riches of prayer be known,
And praise gush warm from the frozen zone.

Goes it forth o'er the isles of the far South Sea?
Oh! deep may the prints of its bright path be,
Till God's light hallow the golden air,
And the savage weep o'er the Saviour's prayer!

The Cross—the Cross! let it stream afar—
But, lose ye not sight of its nearer war;
Let it brighten the sands, the snows, the isles—
But the *home-lost* look for its first glad smiles.

To win fresh fields, must the cross still roam?
There are deserts of frost and flame at home;
There are heathen hordes of the breadless poor—
Let each lift it up at his own house-door!

The Cross—the Cross!—Lift it up on high,
But think not alone of a distant sky:
Look before you, around you, and behind,—
Grief and guilt break hearts, for the cross to bind.

Free as light, let it wander from pole to pole,
But, first, shine at home on the dark in soul:
Let it *seek the Unfound*, over wave and sand,—
But first *find the Lost* of our own poor land.

GRATITUDE, A HYMN.—PSALM xxvii. 12.

THE Lord of might is wise and good,
Raise high the song of gratitude!
O Zion raise the joyful strain,
The Lord hath built thy walls again!

When high the sun of scorching rose,
And timid friends turned bitter foes;
When foes increased on every side,
Like Pharaoh's hosts, in power and pride—

'Twas vain to plead the *Christian* laws,
The widow's or the orphan's cause;
The arm that saved thy walls from harm,
O Zion, was no human arm!

'Tis good to have the lion's might,
But not to seize thy neighbour's right;
'Tis good to wear the Saviour's name,
But not to cover deeds of shame.

'Tis good to bow before the throne,
Where all the forms of Truth are known;
Where all who come in Jesu's name,
Shall have the mercy which they claim!

Forgive! it is a gracious word,
With which we come before the Lord;
Forget! while powers of Memory live,
I can't forget—I do forgive.

O Zion, call with grateful voice,
Thy children round thee to rejoice;
Thy holy altars shine afar,
And Truth is still thy guiding star.

The Lord hath sent thy foes away;
Hath spoiled the spoiler of his prey;
Hath plead the widow's helpless cause,
And sav'd her from the lion's claws.

At morn I find my table spread,
The oil of gladness crowns my head:
At eve, with prayer for friends and foes,
Beneath his wings I seek repose.

I dwell where all my fathers dwelt,
I kneel where all my fathers knelt;
And where their dust makes holy ground,
There let my mouldering heart be found!

ST. DILLON.

A LEAF FOR CHILDREN.

THE ST. KILDA MAN.

THE islands to the north of Scotland are mostly small, with very steep rugged shores rising abruptly out of the sea; and as the ocean is in this place very rough, and the Atlantic waves come rolling in with great force, it is often quite impossible to pass from one island to another for a long time together; when this is the case, the poor inhabitants are shut in, as in a prison, listening only to the thundering sound of the waves, and the screams of the sea-fowl.

Sometimes a single family lives on one of the small islands, the land of which belongs to a gentleman on one of the larger ones. The poor family pays rent to the landlord, and this rent consists of the feathers, oil, and eggs of sea-fowl, which are the grand wealth of these islands.

But some of the most valuable of the nests are not to be got at without great danger. Many of the sea-fowl choose out spots half way up the precipice, which rises like a steep wall out of the sea, and there is no way of reaching them but by being slung down from the top of the rock to the ledges where they build.

One of the islands is called St. Kilda. It is a small speck of rock, far into the Atlantic Ocean, and has but a few inhabitants, whose trade it is to secure the feathers, &c. of the sea-fowl. As the men are all trained very young to the work, they become early very brave, steady in foot, hand, and head, and can look down from the pinnacle of a rock without ever knowing what it is to be giddy. The rock, however, is so very steep that there is no kind of footing on a great part of it; and the only way in which they can reach the nests is by means of a rope, which they twist round their bodies or sometimes merely hold in their hands, while the other end is either fastened to a stake at the top of the rock, or held by some other person. The ropes are certainly very strong and good, and more valuable than any fortune to a St. Kilda man; and when a St. Kilda girl marries, if her father has but a rope to give her husband with her, it is thought a very handsome portion. They make the ropes themselves; sometimes of cows' and sheeps' hides, sometimes of hair out of their cows' tails.

When a bird-catcher is let down among the nests, he has other dangers to guard against besides that of falling. Some of the birds are very savage and strong. Instances have been known in which the old mothers have fractured the skulls of those who ventured to meddle with their young. Sometimes they are forced to arm themselves with a stick which has a sharp spike at one end; and when the birds come furiously down, they fall upon this spike, and are killed. But grant that the poor men escape clear of this danger, think what it must be to be hanging by a single rope, tied round one's waist, from a cliff several thousand feet above the sea, while sharp rocks are everywhere ready to dash you in pieces, if you fall and escape drowning. All this, however, the St. Kilda men encounter, to earn a livelihood. Wonderful stories are told of their escapes—not more wonderful than true.

There was one man, I believe a native of St. Kilda,

who went out as usual on his bird's-nesting occupation. He did not fasten the rope round his body, but merely twisted it round his arm; and having tied the other end to a stake on the top of the rock, he let himself down far, far below. He found a good many birds, and busied himself for some time in taking them, having good footing on a ledge in the rock. This ledge he followed, and it led him to a place where the cliff was hollow, and the rock above hung over him, some way like a pent-house. I told you that he had not tied the rope round him, only held it round his arm. Unfortunately, poor man, while he was looking about for eggs or nests, he forgot the rope, and let it slip out of his hand; and, as I told you, the upper part of the rock overhung the part where he was standing, a considerable way; the rope, too, hanging from the top, as soon as he had let it go, was quite out of his reach. There, indeed, it hung, full in his sight, perhaps only a foot too far off, but still he could by no means get hold of it; and there he was, all alone, on this little ledge of rock, with no human being to see or hear him; nor, indeed, had all the people in the island been there, could they have helped him. You may suppose how often and wistfully he looked at the rope. He paused, and looked again. There was one chance for him—but one. Suppose he were to leap from the shelf on which he stood, and catch the rope as he jumped!—but then *if* he failed to catch it, down he would fall among the sharp-pointed rocks, a thousand feet below, where he would most certainly be dashed to pieces. Well, he did really gather up his courage. Surely, he must have put up a prayer to God before he sprang forward. He made the leap, and caught the rope, and was saved.

From "The Ball I Live on."

INTELLIGENCE.

THE EUSTACE-STREET CASE.—IMPORTANT JUDGMENT.

The Attorney General at the relation of G. Matthews, v. the Rev. J. Hutton.

THE Solicitor-General (with whom were Messrs. Moore, Q. C. Holmes, Hutton, and Armstrong) applied that an information which had been filed in this case, on the 30th of September, 1842, might be discharged, upon the terms of the relators being paid

their costs out of the property in question, or upon such other terms as the court might require. The application was grounded upon the recent Act of Parliament, the 7th and 8th Victoria, cap. 45, sects. 2 and 3. After hearing of counsel on both sides, Lord Chancellor Sugden delivered the following judgment, Dec. 6th:—

"This case now comes before me upon the provisions in the 7th and 8th Victoria, cap. 45, which by section 3 enables defendants to apply to the court for the benefit of the act, where the suit, as in this case, is by information only, and not by bill, and wherein no decree shall have been pronounced. Before this act, I should have decided in favour of the Attorney-General as to the general fund; but I had not made up my mind as to the accretions; and I was anxious, as far as the law would permit me, to leave them for the body for whom they were intended as an endowment by the several donors. The act by the first section removes a difficulty to which I adverted in the Attorney-General and Drummond, but to which I need not now further refer. The second section enacts, that so far as no particular religious doctrines, or opinions, or mode of regulating worship shall, on the face of the will, deed, &c. declaring the trusts of any meeting-house for the worship of God by persons dissenting from the church, either in express terms, or by reference to some book or other document, as containing such doctrines, or opinions, or mode of regulating worship, be required to be taught or observed there, the usage for 25 years before suit shall be taken as conclusive evidence that such religious doctrines, or opinions, or modes of worship as have for such period been taught or observed in such meeting-house, may properly be taught or observed there; and the right of the congregation to the meeting-house and property shall not be called in question on account thereof. Now, assuming in this case that the usage could operate to give a good title, it has been argued for the Attorney-General—First, that the usage must be one known to the persons really entitled to the property, as in the adverse claim of a right of way. Counsel assumed, for the purposes of their argument, that Trinitarian doctrine had been preached until the 57th of George III. when the penal law against preaching Trinitarian doctrines was repealed; and then they asked where was the evidence before 1830, of the open avowal of Anti-Trinitarian doctrines, which would have enabled Trinitarians entitled to the charity to apply for redress to this court. Secondly, it was insisted that the defendants denied by their answers that they were an Unitarian Society, but a congregation bound by no human authority, and at liberty to change their belief without being excluded from the body, as often as their judgment satisfied them that they were in error. Such a body, it was argued, did not fall within the act; for the usage of the congregation was the thing to be acted upon, and that must mean a congregation with a fixed settled doctrine. First, I think that there is evidence in this case, that for a period long prior to 25 years before suit, and therefore long before the 57th George III. the religious doctrines or opinions taught in the Meeting-house were Anti-Trinitarian.

Philip Taylor clearly was a Unitarian, and Mr. Hutton, who was appointed in 1788, and who is now senior minister of the congregation, was and is a Unitarian. That the congregation was, during the period to which I refer, Unitarian, is, I think, proved by the evidence. That the religious opinions taught were Anti-Trinitarian, is proved by the sermon preached by Philip Taylor, in December, 1815, upon the ordination of Dr. Drummond, and which was read to me for the first time upon this motion, and by other evidence, and by the affidavits now filed to which there has been no reply. Counsel were not entitled to argue this case as if Trinitarian doctrines had been preached down to the 59th George III. for it is undeniable that the contrary doctrines had been preached before that act passed, although it was illegal to do so. There is also clear evidence that for a very long period the mode of worship which was considered not to be struck at by the law was Unitarian, for it was invariably addressed to God alone. It appears to me, therefore, that during the whole period of twenty-five years, to which the act refers, there was an open preaching and worshipping in this meeting-house, according to Anti-Trinitarian doctrines, of which the relators might have obtained full knowledge if they had inquired, and which would have justified them in instituting a prosecution in this court to recover the property. If, therefore, the first argument be well founded in law, it fails upon the evidence. Secondly,—it appears to me that this latter branch of the argument cannot be sustained, for it is a mistake to suppose that there is no bond of union in this congregation. It is based upon the very principle objected to, viz. the right of private judgment in all matters of theological doctrine. But that privilege is exercised before a man joins the congregation. In the exercise of their private judgment, they have all arrived at the conclusion that the doctrine of the Trinity is not authorised by the word of God, and, therefore, it is that they form one congregation, with ministers of the same persuasion by whom that doctrine alone is preached, and by which ministers and congregation God alone is worshipped. The congregation is one of Unitarians strictly professing the doctrines, and confining themselves to the worship prescribed by that sect. The right of private judgment, therefore, reserved to every member after he joins the congregation, amounts to little more than a man may enjoy in the church, or in most dissenting bodies. He may, although he change his religious opinions, assist if he please in the worship of the congregation, and listen to the sermons addressed to the body, but the former will still be addressed to God alone, and the latter will not be enlarged or modified so as to accord with his new view of the Scriptures. It appears to me that this is a congregation clearly falling within the act, and that their usage for twenty-five years will give a title to the defendants. As to the alleged necessity for fixed opinions, the act contemplating the right claimed by these bodies to change their religious opinions, has not required them to adhere to the same religious opinions, in order to secure the property which the law gives to them, but has merely provided that such religious doctrines as we have been taught for twenty-five years, may

properly be taught there. It was pressed upon me, in the argument for the Attorney-General, that I should bear in mind that although the acts have repealed the penalty for preaching or writing against the Trinity, yet that the common law offence still remains; and the case of the King *v.* Waddington (1 Barnwall and Creswell, 26), and what fell from Lord Eldon in the Bedford Charity case, were relied upon; but in the case of Shore *v.* Wilson, in the House of Lords, the judges were unanimous that the statutary penalties against preaching Unitarian doctrines were repealed, and that it was not illegal at common law, although no doubt Waddington was guilty of a blasphemous libel, which of course was not protected by statute, and was an offence at common law. It was then insisted that as to two of the properties, viz. Lowten's and Damer's, there was a trust in express words which prevented the operation of the usage, if established for twenty-five years. This led, first, to the discussion of the meaning of the act, and, secondly, to the consideration of the particular trusts. It was first insisted that in such cases as Lady Hewley's and the Attorney-General *v.* Drummond, the act could not apply; for in those cases there were express terms creating the trusts, and all that the judges professed to do was to inquire in what sense those terms were used; and when that was ascertained, the definition or construction must be considered as embodied in the deed. But this does not appear to me to be the true construction; for in the cases referred to, the words in the instruments declaring the trusts might, in their ordinary import, include other persons than those intended; and such persons were only excluded by an inquiry as to the sense in which the words were used by the donor, which was shown by proving that those expressions had, at the period they were used, a particular and confined meaning attached to them. Even in the case in the House of Lords, after all the evidence before the house, two of the judges thought that the trust embraced some large bodies who, by the judgment of the house, were excluded. I understand this act to provide, that when the religious opinions or doctrines are not defined, the usage of twenty-five years shall prevail. The provision is, that so far as no particular religious doctrines or opinions, or mode of regulating worship, shall, on the face of the instrument, either in express terms, or by reference to some book or other document, as containing such doctrines or opinions, be required to be taught, &c. the usage shall prevail, so that the instrument, or some book, or other document, referred to by it, must contain in express terms the particular religious doctrines or opinions, or mode of worship to be taught or observed; which provision cannot be satisfied by any general gift or donation, as in Lady Hewley's case, or the Attorney-General *v.* Drummond (I am of course alluding only to the naked gifts in these cases), but the instrument on the face of it, or by reference adopting a document containing them, must specify the particular doctrines to be taught. This is further proved by the proviso, that where any such minister's house, &c. shall be given by any instrument which shall declare in express terms, or by such reference as aforesaid, the particular doctrines intended, then the same shall

be applied to the promoting of the doctrines so specified, notwithstanding any usage to the contrary. Therefore, where the particular doctrines are declared in express terms, or specified, the parties cannot avail themselves of usage contrary to the will of the founder: they might have known that they were acting illegally. But if, on the face of the instrument, the donor has not specified the doctrine, usage is to prevail; twenty-five years' usage shall, in effect, settle the construction without allowing or requiring resort to testimony, contemporaneous usage, or the like, in order to ascertain the sense which the donor meant to attach to his expressions. I come now to apply these general observations to the cases before the court. The first is Damer's in 1719. Damer lodged £1,700 with Mr. Weld, the minister, and two other persons, and by the trust deed it was declared that part was to be applied towards building a new meeting-house of the Protestant Dissenting congregation then of New-row, for the service and worship of God in that way. The remaining £1,500 was to be invested in lands upon trusts, upon which no question has been raised. Now the chapel so erected is still the meeting-house of the Protestant Dissenting congregation which succeeded the congregation of New-row: whether the ministers teach the same doctrine is a different question. I am of opinion that in this case the twenty-five years' usage must, under the recent Act, prevail; for here there is nothing distinct or specified. It is for the service and worship of God in that way—that is, in the way of the congregation then of New-row. This is no declaration in express terms, or by reference to any document containing the doctrines, of the doctrines intended. The house, therefore, could not be applied to the promoting of the doctrines specified: consequently, it appears to me that effect must be given to the usage. Lowten's donation was in 1741. By his will he gave to three trustees a house and £1,800; and by a letter of instructions of even date, addressed to them, he stated that knowing them to be all just men, and well affected to the Protestant religion, and to the Christian church, whereof they were members, he had made the gift to them. The trusts were to assist in supporting and maintaining a Gospel minister of the Presbyterian persuasion to preach the Gospel to the Presbyterian congregation whereof he was a member, meeting for divine worship in Eustace-street; and to instruct them and their successors for ever in the true principles of the Christian religion. The congregation is here pointed out as in the former case, but the particular doctrines to be taught are not specified. Unitarians profess to be well affected to the Protestant religion and to the Christian church, whereof they are members. They declare that their minister is a Gospel minister of the Presbyterian persuasion, who preaches the Gospel to the congregation named, and that their ministers are instructed in the true principles of the Christian religion. This would have been no answer to the claim against them before the late Act of Parliament, but now it is otherwise. There is no particular religious doctrines or mode of worship on the face of the letter, by express terms or by reference to any document containing such doctrines required to

be taught. It was said that an Unitarian could not take the declaration in the 19th Geo. III. chap. 44, by which he is to declare that he is a Christian and a Protestant, and as such believes that the Scriptures as commonly received among Protestant churches contain the revealed will of God. That act did not repeal the penal clause in the 1st William and Mary, against persons denying the Trinity; but this clause was repealed by the 53rd Geo. III. chap. 160. These were English Acts. The Irish Act of Toleration is the 6th Geo. I. chap. 5; but that, by sec. 13, excepted persons who in preaching or writing denied the Trinity. The 57th Geo. III. chap. 70, repealed this penal clause in the 6th Geo. I. and extended to Ireland the provisions of the 19th Geo. III. and the 53rd Geo. III.—the English Acts. The legislature, therefore, has enabled Unitarians to take the declaration in the 19th Geo. III. The legislature has abolished the penalties of preaching against the Trinity, but it has not altered the nature of the religious doctrines professed by Unitarians. It treats them, therefore, as Christians and Protestants, and as believers that the Scriptures, as commonly received among Protestant churches, do contain the revealed word of God, or at least enables them to make that declaration if they think fit; and it was stated at the bar that Unitarians feel no difficulty in availing themselves of that liberty. This shows with how much latitude such general expressions are to be taken. One learned judge who delivered his opinion in the House of Lords, in Lady Hewley's case, was of opinion, that the trust there for poor and godly preachers, for the time being, of Christ's Holy Gospel, included all sects of Protestant non-conformists tolerated by law for the time being; and, consequently, Unitarians, as Unitarians, were commonly, and always had been, considered as forming a part of the Christian community. Another of the learned judges held that "poor and godly preachers for the time being of Christ's Holy Gospel," included all poor and holy men, preachers of the Gospel as received by English Protestants at the date of the deed, whether they were conformists or non-conformists, churchmen or dissenters, but he excluded Unitarians. Another judge, with hesitation, excluded churchmen. Another learned judge thought that the very generality of the language in that case created the embarrassment and the necessity of limitation, and undoubtedly the question raised upon the meaning of the general terms did create the difficulty. Chief Justice Tindal expressed it as his opinion that the words, if taken separately and singly, would in their literal meaning be large enough to comprehend all men of pious and godly habits of life, who preached the true doctrines of the Holy Gospel, of whatever church or persuasion they might be, whether priests of the Church of Rome, or beneficed clergy of the Established Church in England, or Dissenters from that church of every denomination, provided only they possessed the two requisites, viz. that they were men of godly habits of life, and preached the true Gospel of Christ; but the Learned Chief Justice thought evidence admissible, and that upon the weight of it Roman Catholics, Churchmen, and Unitarians, should be excluded. I

quote these opinions to show that such expressions as those in Lady Hewley's case, do not amount to a declaration in express terms, upon which the court can safely act, of the particular doctrines to be taught, but require extrinsic evidence to explain the sense in which they were used by the donor. This was the mischief which the legislature intended to prevent, and to substitute in such cases twenty-five years' usage as a sort of statute of limitation. I ought to observe, that although the question here arises upon a claim from usage by Unitarians, and they are now entitled like other Protestant Dissenters to avail themselves of that defence, yet the Act is not confined to Unitarians. I have been called upon to consider certain objections founded upon the nature of the doctrines of Unitarians, and I have declared my opinion that those objections cannot be sustained. In examining whether the twenty-five years' usage is established, I have been compelled to consider what were the doctrines preached and the worship observed, but beyond this, I am not at liberty to enter into the consideration of the nature of the religious belief of the defendants; they stand on the footing of other Protestant Dissenters, and as such are entitled to the benefit of the new law. The information, therefore, must be dismissed; but the Attorney-General and the relators must have their full costs out of the charity properties."

SCOTTISH CHRISTIAN UNITARIAN ASSOCIATION.—SETTLEMENT OF THE REV. JOHN BOUCHER AT GLASGOW.

The Rev. John Boucher of Moneyrea, County Down, having completed his preparatory studies for the Christian ministry, at the Belfast Royal Institution, and having preached for some time in Stockport, during the illness of the Rev. W. Smith, received a unanimous call to become the pastor of the Glasgow congregation. The invitation being accepted, it was considered advisable to have special religious services on his settlement, and the committee of the Scottish Christian Unitarian Association having previously resolved to hold its anniversary in Glasgow: the meetings were appointed for Sunday and Monday, November 10th and 11th.

Sunday was excessively wet, most unfavourable in every respect to the attendance of friends or strangers from city or country. These obstacles were overcome by the interest excited, and friends were present from Patna, Greenock, Paisley, Renfrew, Dumbarton, Bonhill, Falkirk, Tillicoultry, Edinburgh, &c. The audience in the morning was upwards of 300. The sermon was preached by the Rev. W. H. Doherty, of Comber, county Down; it was founded on Micah vi. 6—8, and was an admirable exposition of the true service of Almighty God; its contradistinction from ceremonial and sacrificial worship; its intelligibility, truthfulness, and practical character; and made a deep impression on the hearers.

In the afternoon, more than 600 people assembled. The Rev.

Mr. Harris preached from Acts xxiv. 14—16. The object of the discourse was to show the true meaning of *Heresy*, or *Sect* in its primary and genuine signification; to vindicate it as essential to the dissemination of truth and right—the evils that had accrued from it being violations of the principle, not necessary adjuncts to it, whilst the blessings that had flowed from union in the prosecution of religious and moral purposes were to be ascribed to its rational and benevolent operation and power. Having pointed out the great principles of the Heresy, or Sect, in which the apostle gloried, and shown their identification with those maintained by Christian Unitarians, Mr. Harris thus proceeded:—

"To advance the self-same principles with greater certainty and power, and influence, were these walls reared, and that mainly through the generous contributions of distant brethren in the south, who, valuing the unsearchable riches of Christ's holy gospel, were desirous that these should supplant the beggarly elements of a vindictive and secularized theology.

"Well do I recollect the morning of the opening of this House of Prayer, the first in Scotland consecrated to the sole worship of the One and only God, even the Father, in the name and discipleship of Christ Jesus. The occasion and the time of our present meeting, call up to vivid remembrance, as if of yesterday, the impressive and affecting services of that hour. From the same passage of Holy Writ from which I have been addressing you, our faithful and devoted friend, the then pastor of this society, delineated the same great and cardinal truths which I have this day reiterated and enforced on your attention. Many were the holy hopes of improvement, and harmony, and consolation, and happiness, and successful effort, indulged in that hour's service, by the little, but faithful flock, who, in obedience to the solemn convictions of truth and duty, on that day gathered around this altar of the Lord. There be few, I fear, present now who met together then. In the two and thirty years which this week completes, a generation has been swept to the silent tomb. Pregnant with change has been the intervening period. Health and sickness, sorrow and joy, blessing and bereavement, have probably been the portion of every family, of every individual I am now addressing. To some, I am glad to know, blessings have been graciously multiplied, and the parental bosom has rejoiced in the increase of family, or in looking on their children, remembering their Creator in the days of their youth, and presenting the bright promise of maturity of goodness. Others have been called to mourn over blighted hopes, and the breaking up of hallowed domestic ties, bereavements, which, for a season, caused the sufferers to refuse even to be comforted. Yes, in almost every family circle 'instead of the fathers, are the children.'

Many souls their race have run,
Never more to meet us here.
Finished here, probation's day,
They have done with all below,
We a little longer stay,
But how little, none can know.

"Yet, blessed be God, no disciple of Jesus is ever called to sorrow as without hope. The Captain of our salvation was made perfect through suffering, and the tribulations by which we may have been, or may still be afflicted, are doubtless designed for wise and merciful purposes; to test our fidelity to principle, to prove our consistency of character, to purify our souls, to lead us in the performance of duty, however arduous and self-sacrificing, to unswerving trustfulness in our Father's love, to unwavering belief, that the issues cannot but be wise, and good, and glorious. The hope which sustained, even in the death-struggle, the friends we honoured, which prompted them to cast their care on God, that hope, unfading, undying, is ours also, to stimulate us to untiring imitation of their virtues, that we may be one with their spirit of devotedness, and piety, as they were one, we trust, with their Master and Leader, Jesus the Son of God, as Jesus is one with the Infinite and all-holy Father.

"With feelings of veneration, trustfulness, love, hope, we this day renew the great work of Christian reformation begun here by our predecessors. In the prosecution of this work, we will know nothing but Jesus Christ, and him crucified. He is our Master, our sole Master in matters of religion, in things pertaining to salvation, the kingdom of God. The Infinite One, whom Jesus has revealed to our souls is our Father, and all we are brethren, co-heirs with Christ Jesus of an everlasting inheritance, bound to unceasing obedience to his commandments through the power of that resurrection by which life and immortality have been brought to light."

After closing his discourse with exhortations to firmness, union, consistency, fervour in the maintenance and practical application of the principles of Christian truth and goodness, Mr. Harris delivered a charge to minister and people, illustrative of their respective obligations, their several privileges, and opportunities of Christian usefulness; and concluded the lengthened service by imploring the Divine blessing.

In the evening Mr. Doherty again preached from the words—"For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."—2 Cor. iv. 6. Mr. Doherty beautifully and powerfully illustrated the excellency of the knowledge of Christ; proving from the past history of man, the moral necessity of Divine revelation, and clearly showing that its glory, loveliness, and truth, centered in Jesus the Christ of God. He was listened to with profound attention and delight. The services throughout the day were productive of most pleasurable feelings; all were in unison, and all spoke of hope, consolation, truth, virtue, peace, and heaven. The sympathies of the audience were manifestly at one with those of the preachers; thoughtful, chastened joy was on every countenance at this truly Christian revival,—and expectation was brightened for the future. May the good wishes that day expressed for mutual and increasing respect, attachment, and harmony, the silent and public prayers uplifted to the Father of mercies through Christ Jesus, be fully realised.

Monday afternoon, November 11th, a social meeting of the members and friends of the Congregation and Association was held in the Chapel. Two hundred and thirty persons, male and female, sat down to tea. On the motion of Mr. Harris, Mr. Boucher was appointed chairman. He called on the Rev. T. Bradshaw of Dollar, to offer up a prayer. After tea, a hymn of thanksgiving was sung. Mr. Boucher then addressed the assembly on his entrance on the duties of the ministry; detailed the principles he had adopted as a disciple of Christ, from the study of the Bible; depicted the hopes by which he was animated in the prosecution of his duties, and the co-operation and assistance on which he relied in their fulfilment.

Mr. Harris, as Secretary of the Association, read the report, which detailed the circumstances of the various congregations and missionary stations connected with it.

After the reading and adoption of the report, Mr. Davidson of Glasgow, addressed the meeting, on what he trusted would prove the happy and useful connexion which had been formed between the congregation and Mr. Boucher. They had a pledge for its utility and happiness in the unanimity of the call; in the character of the individual, and the testimonies to his qualifications received from many honoured friends. He would have onerous duties to discharge, but he would be stimulated to their fulfilment by his own sense of right; he would be supported by the cordial co-operation of the Society. The world was ripening for the reception of religious truth, the most valuable of all blessings, the surest foundation of human improvement, virtue, and happiness. Whilst the immediate congregation would claim his chief attention and regard, the wide field around would also call for, and amply repay missionary labour. Welcome was he to this post in the conflict between truth and error, charity and intolerance; heartfelt the greeting which, on behalf of the congregation was now tendered. The resolution moved by Mr. Davidson was seconded by Mr. J. A. Moffat of Edinburgh, who, on the part of the Association, gave welcome to Mr. Boucher. He dwelt on the infinite importance of religious truth; powerfully contrasted its life-giving principles with those of the popular theology; insisted on the duty of spreading its knowledge. Generous were the contributions for political objects, more munificent should be the gifts cast into the treasury to disseminate the truths, essential, not alone to the happiness of this life, but to the preparation and blessedness of eternity. General was the call for purer and holier doctrines than were commonly inculcated; that call the Christian Unitarian could best answer; moral necessity was laid on all to do their utmost to preach the Gospel. The resolution was put to the meeting by Mr. Harris, and was received with the warmest manifestations of approval.

Mr. Boucher's reply was characterised by earnestness of feeling, and honest Christian resolve.

Mr. Harris recalled to the recollection of the meeting the high and sacred pleasure they had yesterday participated in listening to the admirable services of their esteemed friend and brother, the Rev. W. H. Doherty; the obligations under which he had

laid them by coming, at considerable personal inconvenience, and at an inclement season, to their help and encouragement; their thankfulness for his labours of love; the interest he had excited in their minds for his welfare and happiness; the gratitude they cherished for the sympathy that had been expressed by honoured friends in Ireland for the stability and increasing prosperity of the Glasgow congregation; their rejoicing knowledge of the successful labours of their Irish friends; their hope and desire for growing union among those who hold "one Lord, one faith, one baptism, one God and Father of all;" and concluded with proposing—

"That this meeting have great pleasure in presenting their warmest acknowledgments to the Rev. W. H. Doherty for his acceptance of the invitation to aid them on the present occasion, and for the very efficient and powerful manner in which, in his services of yesterday, he set forth the principles and moral obligations of the disciples of Christ; they assure him of their best wishes for his happiness and success as a minister of the everlasting Gospel; they beg him to convey to the Revds. Dr. Montgomery, Fletcher Blakely, and J. Scott Porter, their thankfulness for the interest they have taken and expressed in the welfare of the Glasgow congregation; and through these respected individuals, desire to express to their brethren generally, the satisfaction they feel in the position and prospects of the Christian Unitarians of Ireland, and their anxiety to knit more closely their common bonds of union, by the interchange of friendly services."

Mr. Newton of Glasgow seconded the motion in some appropriate remarks, expressive of his high appreciation of Mr. Doherty's services, and his wish for union with Ireland, in labours for the diffusion of Christian truth and godliness.

Loud and lengthened applause marked the sense the meeting entertained of the labours and friendship of the individual they honoured. Mr. Doherty delighted the assembly by his remarks; made their hearts thrill by his statements of generous devotedness to the convictions of truth and duty; exhorted to zeal, energy, perseverance in well-doing; showed the importance, necessity, and obligation of missionary effort; urged to its faithful prosecution, in obedience to the calls that had been made from different portions of their country for expositions of Christian truth; pledged Irish help to Scottish endeavour, and every possible assistance to combined exertion in the advocacy of the untarnished Gospel; imploring success to every righteous effort, and grace, mercy, and peace, on all who would speed the uncorrupted truth of the living God.

Several other resolutions having been passed, the closing hymn of thanksgiving was then sung—"Christians, brethren, ere we part"—and Mr. Boucher pronounced the benediction.

MISCELLANEOUS.

AMERICAN.

THE MILLERITE DELUSION.—According to the doctrine of Mr. Miller and the "Adventists," the year 1843 was to bring the consummation of all things. 1843 came and went, however, and left things very much as it found them. But such a disappointment did not extinguish the delusion. Some of the guides of the party discovered that the "Bridegroom" was to "tarry." When 1843 had closed and gone, their doctrine therefore was, that the time was up, and now they *waited* the coming of the Lord.

A new light, however, burst upon some of them, not long ago, which was eagerly sought, secured, and acted on by the whole body. This was, that the second coming would surely take place in the "seventh *month* of the year of Jubilee," and that, says the *Advent Herald*, "is the present year 1844." The precise day was also fixed on, viz. "the tenth day," which corresponded to the 22d October. In expectation of the world coming to an end on that day, the *Advent Herald* (the leading journal of the Miller press) of October 16th, was issued a week before its time. The first paragraph in this paper states, that "as the date of the present number of the *Herald* is our last day of publication before the tenth day of the seventh month, we shall make no provision for issuing a paper for the week following. And as we are shut up in this faith, we feel called upon to suspend our labours and await the result."—This number of the *Herald* contains two lengthened articles from two of their most faithworthy writers, and one from the editor. The general design of all those articles is to show, that all things should come to an end on the day specified. They seem to us the productions of sincere but deluded men. The eventful day has come and gone, yet the world goes on as before. It is hoped that the melancholy delusion will now be dissipated. The following is Miller's theory of the way in which the world was to be destroyed:—"The destruction spoken of," he says, "is to occur through the agency of a hail storm, the stones to be about sixty-three pounds (a talent) in weight. The effect of such a descent of hail, in addition to the physical consequences of the fall, will act chemically upon the air, and cause a separation of the gases, and from this a general combustion will follow."

MONUMENT TO DR. CHANNING.—A monument has been lately erected over the remains of Dr. Channing, in the cemetery of Mount Auburn, in the vicinity of Boston. It is a large rectangular table stone, of marble, surmounted by a small but graceful urn. On one side is the following simple inscription:—

In Memory of
WILLIAM ELLERY CHANNING,
Honoured throughout Christendom for his eloquence and courage
in maintaining and advancing the Great Cause of
Truth, Religion, and Human Freedom.
This monument is gratefully and reverently erected,
by the Christian Society, of which, during
nearly forty years, he was the Pastor.

On the other side is the following :—

Here rest the Remains of
WILLIAM ELLERY CHANNING,
Born 7th April, 1780, at Newport, Rhode Island;
Ordained 1st June, 1803,
as a Minister of Jesus Christ to the
Society worshipping God in Federal-street, Boston.
Died 2d October, 1842, while on a journey,
at Bennington, Vermont.

Montreal Bible Christian.

ENGLISH.

STATE OF PARTIES—(*From an English Correspondent*),—There is at present little English Unitarian news. The fiery agitation of the first half of the year, occasioned by the Dissenters' Chapels Bill, makes the present repose acceptable. The forbearance of the Unitarians of England in the mode of celebrating (where there was any celebration at all) the triumph of religious liberty, seems to have accelerated the return to better feelings of many of those persons who bitterly opposed the bill in its passage through parliament. There are not wanting indications that the Independents of England are ashamed of the unworthy course into which some of their leaders seduced them. In the "Congregational Calendar" for 1845, there is a very careful avoidance of the subject, although in the "Historical notices" they go back to 1811, to dwell on the resistance of the Nonconformists to Lord Sidmouth's Bill; and under the date of June 15, 1843, they record with triumph the successful resistance of the Dissenters to the Educational clauses of the Factory Bill. The mortification of defeat, seems, however, to cling to some of the Evangelical clergy of England. At a recent meeting at Exeter Hall, the Rev. Hugh Stowell, in the exercise of what Mr. Macaulay satirically called the *prescriptive right* of the place, declared—"The Protestants of England had been treated by the Government in a manner which they did not expect,—their petitions were stifled,—their foes conciliated. Protestants never could forget the desertion of the Government. They could not forget how that Government encouraged the antagonists of Protestantism,—how it passed the Dissenters' Chapels Bill, and rejected the Factory Education Bill."

The Unitarian churches of England are disposed to turn to good account the rest which a gracious Providence has, through the liberality of the Imperial Parliament, secured to them. Already, alterations and improvements are taking place in several, of our chapels: at Dean Row and Chester, costly repairs are in progress; at Oldham and Collumpton, alterations are planned; at Evesham and Doncaster, school-rooms are building or built: at Yarmouth, Hyde, and we believe Leeds, new chapels will speedily be erected, in place of the ancient and inadequate buildings hitherto occupied by the Unitarian congregations in these places. At Hyde and Leeds, very large subscriptions have been made,—at the former place, three high-spirited Unitarians subscribed each a thousand pounds towards the new building. We do not desire to see nobler monuments than the new chapels, of

the gratitude of the English Presbyterians for their new Toleration Act.

The Church of England is distracted by quarrels about the follies of *Puseyism.* The dioceses especially of London and Exeter are troubled by this new heresy. The attempt of the Puseyite priests to get at the people's pockets by the revival of the offertory, has aroused a really formidable opposition. The Standard, and latterly the Times, have taken an active part in denouncing the schismatic Puseyites.

London domestic Mission.—On Monday, Dec. 2d, the congregation of Half-moon Alley celebrated the completion of the tenth year of their pastor's, Mr. Vidler's, ministry, by a Tea-Party. The room was tastefully decorated with an abundance of evergreens, and a few simple but appropriate devices, one of which bore the following inscription:—"To the Rev. William Vidler, our beloved minister, our cordial welcome to the scene of his ten years' labours." The principal attraction was, however, the congregation itself, composed wholly of the working classes, whose whole appearance exhibited the striking effects which the mission has been the means of accomplishing, through the devoted labours of Mr. Vidler. When he commenced his truly apostolic work, of seeking the "lost," ten years ago, he was quite unknown, and when he first opened the room for public worship had hardly half a dozen hearers. Now the room is almost inconveniently full at all times, and particularly the schools. The worshippers, too, save in a very few instances, are not converts from other folds, but have been reclaimed from those great moral wastes which have been either neglected, or have baffled the efforts of other denominations.

Mr. E. Dobson, after tea, took the chair; and the meeting was addressed by Mr. Bentley, Mr. Berwick, Mr. Vickory, and Mr. Hines, four of the oldest members of the congregation, who severally spoke to the first sentiment, which bore upon the services of Mr. Vidler. Their remarks were characterised by affectionate simplicity, and Mr. Vidler's response by seriousness and depth of feeling, and gave expression to the happiness he experienced that he should meet them under circumstances so auspicious and encouraging.

Mr. C. Cockram, Mr. E. Wright, Mr. W. Ainger, and Mr. G. Bartlett, who teach in the Sunday School, also spoke to appropriate sentiments.

TO CORRESPONDENTS.

It is requested that all communications intended for insertion in the *Bible Christian*, will be forwarded not later than the 10th of the preceding month, addressed (if by post, prepaid) to the Rev. C. J. M'Alester, Holywood; or, otherwise, to 28, Rosemary-street, Belfast.

THE

BIBLE CHRISTIAN.

(THIRD SERIES.)

No. II. FEBRUARY, 1845. VOL. VII.

ON DENYING THE LORD JESUS.

"WHOSOEVER shall deny me before men, him will I also deny before my Father which is in heaven." Is there a sincere Christian on earth who would knowingly deny the Lord Jesus? No. I cannot think there is a true believer, in any denomination, who would designedly be guilty of such exceeding sinfulness. But are we in no danger of ignorantly denying him? I fear we are. When I observe the weakness, and ignorance, and depravity of mankind; when I witness the mighty influence of prejudice, and interest, and party spirit; when I feel in myself the powerful effects of early instruction, and early impressions, and early associations, I am *compelled* to fear we are in great danger of unintentionally denying the Lord Jesus. Fearing this, and also realising the value of Christian truth, knowing my accountableness to my heavenly Father, and solemnly impressed with the worth of immortal souls, I have selected this infinitely important subject for our present consideration. My inquiries will be guided by the sacred Scriptures; and I trust you will honestly compare my statements and conclusions with this unerring standard of truth and duty. If they do not coincide with the plain and uniform declarations of inspiration, you are bound to reject them as erroneous: nay, if you receive them as true, you do it on your peril; but if they are in perfect accordance with the instructions of Moses and the prophets, Jesus, and his apostles, you are bound to receive them as true: nay, if you reject them as erroneous, you do it on your peril.

You may deny the Lord Jesus in *two* different ways; either in word, or in deed. If you contradict his declarations, you deny him in *word;* if you disobey his com-

mands, you deny him in *deed.* Let us now refer to some of those examples of denial, which are recorded for our admonition and warning.

An instance of the first kind of denial, is found in the tenth chapter of John's Gospel. The Jews accused Jesus of *making himself God!* In so doing, they contradicted his declarations, and consequently denied the Lord Jesus.

The circumstances were these: Jesus was walking in Solomon's porch. The Jews assembled around him, and wished to know if he was indeed the Christ. He replied, that he had already answered their inquiry; and that the works which he performed in his Father's name, were also sufficient proof of his Messiahship. He then accused them of unbelief, because they were not of his fold; and added, that his sheep should never perish. Why? Because "my Father, which gave them me, is greater than all; and none is able to pluck them out of my Father's hand. I and my Father are one." Because he uttered these words, the Jews immediately *accused him of making himself God!* He instantly denied the truth of their charge, in his usual mild and reasoning manner: "Is it not written in your law, 'I said, Ye are Gods.' If he called them Gods, unto whom the word of God came, and the Scripture cannot be broken, say ye of *him* whom the *Father* hath *sanctified,* and *sent* into the world, thou blasphemest, because I *said,* I am the *son* of God? If I do not the works of my Father, believe me not." In this refutation of their accusation, you notice *three* things. First, he *denied calling himself* God. He had merely called God his Father, and asserted that his Father was greater than all; and then added, I and my Father are one; not one *person,* for he had uniformly spoken of himself and his Father as two distinct persons; not one *God,* for he had spoken of *receiving* sheep from the *Father;* and not one equal being with God, for he had declared that his *Father* was *greater* than *all:* but simply *one* in affection, and design, and operation. Secondly, he *denied being God.* He asserted that he was *sanctified* and *sent* into the world *by the Father;* and if he was *dependent* on his Father for his *commission* and *ability* to execute it, he could not be the almighty God. And thirdly, he refuted the charge of

blasphemy from the Scriptures. He had called himself the *son* of God. The Scriptures had called *men Gods*, merely because they received the word of God; while his miraculous works were sufficient proof of his being *sent* by the Father. Because the Jews perverted the natural meaning of his words, and contradicted his declarations, they denied the Lord Jesus. John x. 23, 37.

If you say that Jesus is God, you contradict the declarations of Moses and the prophets. They speak of one infinite God, and one Messiah, whom the infinite God would bring into existence, and qualify to be the Saviour of the world. Of his origin and office, a clear intimation is given by Moses: "The *Lord thy God* will *raise up* unto thee *a Prophet* from the midst of thee, of *thy brethren like unto me;* unto him shall ye hearken. And *he shall speak* unto them *all that I command* him." In Jesus this prophecy was literally fulfilled. And if he was a prophet, made like his brethren, and spoke not his own words, but the commands of his Father, he could not be the infinite God. A still clearer description of him is given by Isaiah: "The *spirit* of the *Lord God* is upon me; because the *Lord hath anointed* me to preach good tidings unto the meek; he *has sent me* to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord." All this proved true. Jesus received the spirit of the Lord at his baptism, and immediately proclaimed the glad tidings of salvation. To these two prophecies our Saviour referred, as peculiarly descriptive of his person and office. They fairly prove that he was not God, but *wholly dependent* on his Father for *all things.* All the prophecies concerning Christ are of a similar character. In all, he is spoken of as a created, dependent being, and not once as the supreme Jehovah. Jesus came not to destroy the law and prophets, but to fulfil them. If, therefore, you say that Jesus is God, you contradict the uniform declarations of Moses and the prophets; and, consequently, you deny the Lord Jesus. Deut. xviii. 15, 18. Isaiah lxi. 1.

If you say that Jesus is God, you contradict his own declarations. Speaking of God, he said, "The Lord *our* God is *one Lord.*" Did he declare himself to be this one Lord? Let us attend to his teachings. Speak-

ing of himself and his Father, he said, "It is also written in your law, that the testimony of *two* men is true. *I* am *one* that *beareth witness* of myself; and the *Father* that sent me, *beareth witness* of me." Therefore he and the Father are *two distinct persons.* Speaking of his existence, he said, "As the Father *hath* life in himself, so hath he *given* to the Son to have life in himself." If he was dependent on the Father for *existence*, he cannot be the *self-existent* God. Speaking of his continuance, he said, "As the *living* Father hath sent me, and *I live by the Father.*" If he was *dependent* on the Father, for the *preservation of his life*, he cannot be the *independent* God. Speaking of his miraculous powers, he said, "*I can of mine own self do nothing.*" "*The Father* that dwelleth in me, *he* doeth the works." If he was wholly *dependent* on his Father for his *power*, he cannot be the *almighty* God. Speaking of his religion, he said, "My *doctrine* is *not mine;* but *his that sent me.*" If he was *dependent* on his Father for his *wisdom*, he cannot be the *only wise* God. Speaking of his goodness, he said, "Why callest thou *me* good; there is none good but *one:* that is, *God.*" If he did not possess *infinite goodness*, he cannot be the *perfect* God. Speaking of his knowledge, he said, "Of that day, and that hour, knoweth no *man*, no, not the *angels* which are in heaven, neither the SON, but the Father." If he did not *know all things*, he cannot be the *omniscient* God. If, then, you believe his own words, you cannot believe that he is the self-existent, independent, almighty, all-wise, all-perfect, omniscient God. But to put the question beyond all dispute, he declared in so many words, that his *Father* was *the only true God.* "*Father*—this is life eternal, to know *thee*, THE ONLY TRUE GOD, and Jesus Christ whom *thou hast sent.*" If the Father is the only true God, then Jesus is not the true God; and no third part of the true God. All these are his own explicit declarations. *All* his instructions are in perfect accordance with these quotations. Not once did he declare himself to be God. From his own words, therefore, it is *undeniably* proved that he is not God; but, on the contrary, that he is wholly dependent on his Father. If, then, you say he is God, you contradict his plain, uniform, explicit declarations, and, consequently, deny the Lord Jesus. Mark

xii. 29. John v. 26; vi. 57; v. 30; xiv. 10; vii. 16; Mark x. 18; xiii. 32. John xvii. 13.

If you say that Jesus is God, you contradict the declarations of the apostles. They preached Christ to four different classes of hearers; to Jews, and proselytes, and heathens, and converts. Hear how Peter preached Christ to the Jews on the day of Pentecost: "Ye men of Israel, hear these words: "*Jesus* of Nazareth, *a man approved of God* among you, by miracles, and signs, and wonders, which *God did by him* in the midst of you." If God *approved him*, and wrought miracles *by him*, he surely cannot himself be that God. Hear how the same apostle preached Christ to the proselyte Cornelius: "*God anointed Jesus* of Nazareth with the Holy Ghost and with power, who went about doing good, and healing all that were oppressed of the devil; for *God was with him.*" If he was dependent on God for his miraculous powers, he cannot be that God. Hear how Paul preached Christ to the heathen Athenians: God commandeth all men to repent, because he will judge the world "by *that man whom he hath ordained;* whereof he hath given assurance to all men, in that he hath raised him from the dead." Not a hint is yet given of his being God. Hear how the same apostle preached Jesus to Christian converts: Unto "us there is *but* ONE GOD, the FATHER, of whom are all things, and we in him; and *one Lord, Jesus Christ,* by whom are all things, and we by him." Here is a positive declaration, that the Father only is God; and that Jesus is the instrument *by whom* he communicates spiritual blessings. Hear the charge of this same apostle to a young minister of the Gospel: "There is *one God,* and *one mediator* between *God* and *men, the man Christ Jesus.*" Jesus does not mediate between himself and *his* creatures, but between *God* and *his* children. Thus you see that the apostles explicitly declared that Jesus was not God, but a dependent being. All their instructions are in perfect accordance with these quotations. In no instance have they declared Jesus to be the supreme God. Read the Acts of the Apostles. This contains the history of their preaching for about thirty years. Examine their discourses carefully, and see, if, during this whole period, they even once hinted that Jesus was God. Then read their Epistles. When you find a difficult passage, look at

the sense and connexion. Interpret obscure sentences by plain ones; and in this way, see if it is even once hinted that Jesus was the infinite God. And can you suppose they would withhold important truth, or inculcate error? No; for Jesus promised them—"Lo, I am with *you* always, even unto the end of the world"—or age. If, then, you say that Jesus is God, you contradict the plain and uniform declarations of the inspired apostles, and consequently deny the Lord Jesus. Acts ii. 22; x. 38; xvii. 31. 1 Cor. viii. 5. 1 Tim. ii. 5. Matt. xxviii. 20.

If you say that Jesus is God, you contradict all the remarkable facts of his history. God cannot *receive* the holy spirit, but the *spirit was given* to Jesus without measure. God *cannot be tempted;* but Jesus was tempted in all points as we are. God cannot *receive* assistance from any being; but an *angel strengthened* Jesus. God cannot *suffer* pain; but Jesus *suffered* exceeding agony; God cannot be *sent* by any one; but Jesus was *sent* by the Father. God cannot be *anointed;* but Jesus *was anointed* by God. God cannot *be murdered* by his dependent creatures; but Jesus *was crucified* and *slain* by wicked hands. God cannot *ascend* to any place; but Jesus *ascended to his* God and Father. God cannot *sit at his own right hand;* but Jesus *is seated at the right hand* of God. God cannot *pray* to any one; but Jesus *still prays* to his Father. These facts undeniably prove that Jesus is not God, but, on the contrary, that he is dependent on God for all things; and if you say he is God, you contradict all these facts, and, consequently, deny the Lord Jesus.

What, then, must be our conclusion? The testimony of the Bible is uniform and consistent. It proves that there is but one God, the Father. It also proves that Jesus is the *son* of God; a distinct being from his Father, and wholly dependent on him for his existence, his preservation, his power, his wisdom, and knowledge. If, therefore, I act like a rational being, and submit to reasonable Scriptural evidence, I must conclude, that Jesus is not the supreme God; and, as an honest man, I *dare* not reject this conclusion. I *dare* not contradict the explicit declarations of Moses and the prophets, Jesus and the apostles. And when Jesus unequivocally declares, that the *Father is the only true God,* I *dare* not accuse

him of uttering falsehood. I *dare* not unite with the Jews in *accusing him of making himself God.* For I would not knowingly deny the Lord Jesus.

Another instance of the first kind of denial is recorded in the fifth chapter of John's gospel. The Jews accused Jesus of *making himself equal with God!* By so doing, they contradicted his declarations, and, consequently, denied the Lord Jesus.

The circumstances were these: Jesus healed an impotent man on the Sabbath day. This so enraged the Jews, that they sought to take his life. He defended his benevolent deed with this observation: "My Father worketh hitherto, and I work." They immediately accused him of *making himself equal with God!* He quickly denied the truth of their accusation, with his strongest affirmation: "Verily, verily, I say unto you, the SON *can do nothing of himself.*" A more explicit, direct, positive denial he could not have given. For if *the son can do nothing of himself,* he surely cannot be *equal* with God, who can of himself do all things. In substance, therefore, Jesus declared that he had not made himself equal with God; and that he was not his equal in any sense, because he could do nothing without his assistance. The Jews contradicted the natural meaning of his words, and consequently denied the Lord Jesus. John v. 17, 19.

If you say that Jesus is equal with God, you contradict the declarations of Moses and the prophets. By the word *God,* when applied to the Supreme Being, I understand one self-existent, uncreated, underived, eternal, all-perfect, all-pervading spirit. To say this infinite being is equal with himself, is perfect nonsense. If, then, you say that Jesus is equal to *God,* he must be a *second* self-existent, uncreated, underived, eternal, all-perfect, all-pervading spirit, and, consequently, a *second Deity!* But the infinite God declared—"*I* am *God,* and there is *none* else." If Jesus is equal with God, he must also be *with* him, filling immensity. But the infinite God declared—"There is no God *with* me." If Jesus is equal with God, he must likewise be *like* him. But the infinite God declared—"I am God, there is none else, none *like* me." If, then, you place confidence in the words of the

Almighty, you cannot believe there is any infinite being *equal* to the one true God, or *with* the one true God, or *like* the one true God. And when Jesus was baptized, the infinite God declared from heaven—"This is my beloved *son*, in whom I am well pleased." This is conclusive evidence that Jesus is a distinct being from the infinite God; and also, that he is no *third* part, no *equal* part, of the infinite God, but truly the *son* of God. And so he is represented throughout the Old Testament; the Messiah, the Anointed, the Redeemer, the Sun of Righteousness, the Prince of Peace, whom the infinite God would bring into existence, and qualify to be the Saviour of the world. And not in one instance is it even hinted that he should be equal to the eternal Jehovah. If, then, you say that Jesus is equal with God, you contradict the uniform declarations of the ancient prophets, and, consequently, deny the Lord Jesus. Isaiah xlv. 22. Deut. xxxii. 39. Isaiah xlvi. 9. Matt. iv. 17.

If you say that Jesus is equal with God, you contradict his own declarations. All his sayings, which I have already quoted, to prove that he is not God, also prove that he is not equal with God. For they prove that he is not self-existent, independent, omnipotent, infinitely wise and good, and omniscient. And if he does not possess any or all of these attributes, as he explicitly declared he did not, he cannot be equal to the eternal God. Besides these, other passages may be produced. Speaking of himself, he said, "I am the *son* of God." If he is a *son*, he must depend on a *Father* for existence; for no son can exist without a Father. And if dependent for existence, then for all things. This proves his own words literally true: "The *son* can do *nothing of himself*." Consequently he cannot be *equal* with the Father who gave him being and all his powers. It is unnecessary to multiply quotations. Passages, which declare or imply his inferiority to his Father, are found in almost every discourse he uttered. As if to put this question at rest for ever, he unequivocally declared—"My Father is greater than I." This declaration cannot possibly be misunderstood. It cannot possibly admit of but one meaning. It cannot possibly be explained away. If you admit its truth, you must admit that Jesus is not so great as his Father—is *not equal with God*. *All* his teachings

are in perfect accordance with this sentiment; not once has he even hinted that he is equal with God. And if you say he is, you contradict his explicit, uniform declarations; and, consequently, deny the Lord Jesus. John x. 36; viii. 42; xiv. 28.

If you say that Jesus is equal with God, you contradict the declarations of the apostles. On the day of Pentecost, Peter proclaimed, that God "*made Jesus both Lord and Christ.*" If he was *made* Lord, he could not be *equal* to his *perfect Maker*. The same apostle, in the name of his brethren, also declared, that "God *exalted* Jesus to be a prince and a Saviour." If he was *exalted* by God, he could not be his equal; for it is impossible for any being to be *raised* higher than God; and it is absurd to suppose, that God would exalt an equal above himself, even were it possible. And if he was exalted to be a *Saviour*, he is dependent on God for his office. He is, therefore, the instrument, the delegated Son, the commissioned Saviour, *by whom* the Sovereign of the universe saves our world. Paul taught his converts, that Jesus was "*the first-born of many brethren.*" If he was born in any sense, he cannot be equal to the Father who caused his birth. And if he has many brethren, he cannot be equal with God, unless there are many equal Gods. John asks—"Who is a liar, but he that denieth that *Jesus* is the *Christ?*" If he be Christ, he cannot be equal with God. For the words *Christ* and *Messiah* mean *anointed;* and when applied to Jesus, mean anointed with the Holy Spirit. And if Jesus was the Christ, was thus anointed, he cannot be equal to the God from whom he received the spirit without measure. Such are a few specimens of apostolic preaching. All their instructions are of a similar character. Not once have they said that Jesus is equal with God; but, on the contrary, they have uniformly represented him as receiving his existence, his miraculous powers, his resurrection from death, his exaltation, and his heavenly reward from God his Father. And if you say he was equal with God, you contradict the apostolic declarations, and, consequently, deny the Lord Jesus. Acts ii. 36; v. 31. Romans viii. 29.

What, then, must be our conclusion? The Old Testament does not contain *one* passage in which it is either

declared or implied that the Son is equal with God. On the contrary, it is its uniform testimony, that God has no equal, and also that the Son is wholly dependent on him for all things. The New Testament does not furnish *one* passage, in which it is either declared or implied that the Son is equal with God. On the contrary, it contains above three hundred passages, in which it is either positively declared, or clearly implied, that he is inferior to his Father. If, then, I am governed by reasonable evidence, I must conclude that Jesus is not equal with God. And, as an honest man, I dare not reject this conclusion. I dare not contradict the uniform testimony of the whole Bible. When Jesus declared in so many words—"*My Father is greater than I*,"—I *dare* not accuse him of uttering falsehood. I dare not unite with the Jews in accusing him of making himself equal with God. For I would not knowingly deny the Lord Jesus.—*The late Rev. B. Whitman.*

THE LORD'S PRAYER.

(*From the Boston Religious Magazine.*)

The Lord's Prayer comprises the all-essential topics of Christian supplication. It is so framed as to suit all times and all minds. It consists of topics to be enlarged upon, undoubtedly, as the circumstances and feelings of individuals or communities might suggest. It was given principally, no doubt, as a model in respect of its style and spirit. It is short, but comprehensive; it is simple, and yet reverential. It breathes a spirit of quiet contentment and resignation; yet it is at the same time fervent. It acknowledges the power of God, the all-mightiness of his will, and the dependence of man, without forgetting, however, the responsibility of man; without forgetting, that it is his duty to act, as well as pray, and in order that he may pray sincerely.

The opening of the prayer breathes of Christian charity; and teaches us, that, if we would learn to love the God whom we have not seen, we must love the brother whom we have seen and daily see. "*Our* Father." What a powerful, though so simple and quiet, rebuke of those who have thought to atone for neglect or abuse of the feelings of their brethren, by praising and supplicating

God! We are reminded, too, here, that the being whom we address is our Father and our Heavenly Father: and therefore both able and willing to give us the best that we can ask. And yet we are reminded, that his ways are not as our ways, nor his thoughts as our thoughts. We are reminded of the words of Solomon, "Be not rash with thy mouth, and let not thy heart be hasty to utter anything before God; for God is in heaven, and thou upon earth, therefore let thy words be few."

But the next clause of the prayer awakens reverence to mingle with our affection and gratitude; and reminds us that God is a holy Father. "Hallowed be thy name." He who sincerely offers this prayer, will wish and strive to hallow the name of God, not only by refraining from the profane use of it — not only with his lips, but in his life, and with all the thoughts of his heart. He will strive never to murmur in his heart against God as a hard master. He will seek to know that great and good Being so well, that his name, whenever it recurs, shall come with sacred, and sweet, and blessed associations, with a hallowing influence on his temper and his conduct.

The next petition is, that God's "kingdom may come." That kingdom "cometh not with observation." It comes in the hearts of those who receive God for their king; and this request therefore leads, or should lead the suppliant to search his own heart, and see whether every thought is yet brought into subjection to his Sovereign and his Saviour.

The next is but a more definite statement of the preceding. "Thy will be done on earth as it is in heaven." This prayer properly expresses not only a desire for resignation to the will of the Omnipotent, but a desire that he would give us strength to work with him in the fulfilment of his purposes. It is a desire to be delivered from all rebellious passions, that so we may do willingly and gladly what the heavens and all their hosts do blindly and without choice—namely, fulfil the will, and give back the glory of God.

The next clause contains the nearest approach to a petition for temporal blessings that is found in the whole prayer. "Give us this day our daily bread." Interpreting it, however, according to the sentiments expressed by

the Saviour on other occasions, we shall probably see reason to conclude that it is more a desire for gratitude and contentedness with what God is pleased to bestow, than a request for earthly gifts.

Then follows an important clause. That the Saviour himself considered it important, is evident from his remarking upon it separately at the conclusion of the prayer. We are directed to pray that God would "forgive us our debts, as we forgive our debtors," or "those who trespass against us." For, as Christ says afterward, "If ye forgive not men their trespasses, neither will your Heavenly Father forgive your trespasses." Is not this inconsistent, it may be asked, with Christ's general representations of the mercy of his Father? Does it not imply, that the High and Holy One, the all-blessed Father, may be angry with the creatures of his hand, and the children of his love? Does it not imply, that unless we love our brother, God will hate us? In my opinion, it does not imply this; does not imply any such changeableness in the disposition of God towards his children. God has so made us, that when we sin, we shut ourselves out from his presence, we hide ourselves from his face; and the idea of our hating our brethren, and yet loving God, and enjoying free and full communion with him, involves a great inconsistency. A heart unreconciled to man, and a heart reconciled to God, are two hearts, and not one. If there remains in the bosom a lingering spark of hostility towards a brother man, we cannot be forgiven of God; not because God hates us, but because we are not prepared to accept forgiveness,—because we will not be reconciled to God, who is already and always willing and desirous to receive us. And that we are not reconciled to God so long as we hate our brother is evident. If we were reconciled to God, we should love the beings whom he loves, and wishes us to love. It may truly be said, then, that unless we do his will towards our fellowmen, God will not admit us to his presence. He has written this law on our very natures; but it cannot be said that this indicates his anger. We cannot ascribe such a disposition to the Father of infinite love, without making at once two Gods.

The last petition is, that we may "not be led into temptation, but may be delivered from evil." If we offer

this prayer sincerely, will not the desire which it implies naturally and necessarily lead us to shun wanton exposure of ourselves to temptation? If we pray God not to tempt us, we surely cannot be willing to tempt the Lord our God.

And the prayer concludes with a general acknowledgment of the Divine greatness and majesty. It seems very appropriate, that, when we have been making known our requests to such a Being, we should, after all, remind ourselves, that it is our first duty to submit ourselves to his will, so far as it is from day to day revealed to us; to live such lives of holy effort, that prayer may become the spontaneous and necessary act of our souls, instead of what, there is reason to fear, it too often is meant to be—a substitute for active righteousness.

The Lord's prayer contains, and will reveal, when calmly and attentively studied, a sermon on Christian duty. To how many that simple prayer comes back amid the recollections of childhood, as the embodiment of their Christian faith — as their creed and guide. If we could, all of us, live so as to be able to make this prayer in perfect sincerity, we should live far above the world. Let us be reminded of the close connexion that God has established between holy living and sincere prayer. A holy life makes men feel their need of prayer; and prayer, if rightly offered, reacts upon the life, diffusing over it a prayerful and dependent, as well as diligent spirit.

CHRISTIAN UNION.

To the Editor of the Bible Christian.

Dear Sir,—The Editor of the London *Inquirer* has lately written several excellent articles on "Christian Union" which I am anxious to see transferred to your pages. It is beyond dispute, that a serious want of union exists amongst us; and to this may be attributed that deficiency of zeal and co-operation, which are so essential to the well-being of vital Christianity. The *Inquirer* aims at remedying this defect; and I therefore have no doubt, you will lend your valuable assistance in bringing about so desirable an end. The present time is peculiarly favourable for entertaining such a subject, and with a little exertion much good may result. In order to accommodate the articles to your limited space, I have omitted various passages,—but nothing, I think, very important.

I am, dear Sir, yours truly,

S.

We hear constant complaints of the want of union amongst Non-subscribing Dissenters, and schemes are continually being proposed, some of which have a very plausible appearance, for remedying the defect. We are strongly impressed with the conviction, that any attempt to introduce a system of government, however moderate, or even shadowy, would be found in practice, so much opposed to the habits and feelings of our Body, that it would only cause dissatisfaction and separation. The only union of which we are capable, or the very suggestion of which would not be received by the majority with displeasure, is efficient voluntary joint action for common objects. The only thing we can do, is to consider well how a completely voluntary association, interfering in no degree with the personal freedom of thought and action of its members, can work with most effect,—how its objects may be most properly defined,—and by what mode of operation it will produce the best results. We think it probable, that the greatest defect in our religious institutions is in the constitution of our congregations themselves, rather than in the need of a more definite connexion among these congregations; at least we are strongly of opinion, that whatever of the latter kind is really necessary, would follow almost as matter of course, from improvement in respect to the former; whilst no system of government could have any favourable effect unaccompanied by such an improvement in the constitution of congregations as shall give them more variety and energy in their operations, without infringing on that personal freedom in thought and action which, above all things, distinguishes our Body, and which we feel assured that we shall never sacrifice.

The grand general principle which has long characterized the body of Non-subscribing Dissenters throughout the kingdom, and which has chiefly been embraced by the English, and a portion of the Irish Presbyterians,—by the former without any church government whatever, either congregational or synodical,—by the latter with a much modified and very mildly administered form of synodical government,—is the rejection of all human creeds, and the recognition of the right and duty of every individual to judge for himself in matters of religious opinion; so that men must associate for religious improvement under some other bond than the acceptance of a common creed.

That bond is to be sought in a common love of religious freedom; in efforts to promote practical piety and holiness as the essential part of religion; and in mutual sympathy as to the leading results of inquiry, joined with mutual forbearance and toleration in respect to the differences that will still exist.

We shall probably most of us agree, that a congregation ought to have no other creed or doctrinal test of membership than the Bible; that it ought to have no individual, or body of persons, entitled to call others to account for their sentiments or conduct, or to exclude them from any ordinances of religion, or advantages of their religious association; and that it ought to be under no control from any more general body—liable to no extraneous interference with its plans, or conduct of its affairs; but we have not, it is to be feared, studied with all the necessary care how the best effects of religious association on ourselves and others may be obtained, in consistency with this Christian liberty, and what degree of internal organization is possible, without any approach to its violation. The subject is one of the greatest importance, peculiarly deserving our most serious consideration; and we therefore propose entering upon it, in the hope of being able at least to excite the attention of practical and experienced men, if not to offer some suggestions which may be of immediate utility.

According to our serious conviction, we have none of us a right to think of ourselves only, and to be satisfied, provided there is nothing offensive to our own opinions or tastes, joining in the services as the performance of a personal duty, or with a view to personal edification, but aiming at nothing beyond our own benefit. We ought not to be able to think of attaching ourselves to a Christian congregation, without our views being directed to the good of others as well as to our own, and especially to the good of those, who, without the aid of their brethren, would be unable to provide for their own religious improvement, or who, without the example and influence of their brethren, would neglect it. A Christian congregation is a union, not merely for selfish advantage, but in the spirit of benevolence and religious zeal, and it never will be blessed as its members ought to desire, unless where this is manifestly the case, and where suitable efforts are

made to render it a focus from which knowledge, zeal, and love, are diffused on every side.

If we are any of us satisfied with having a place of worship which we can ourselves attend with comfort and improvement, *and think it enough to appear there at the stated seasons, and to contribute a customary sum towards its support, we may fancy that we are doing all that is required.* We may be following in the steps of our predecessors, without having had our attention aroused to the deficiencies of plans to which we are habituated, and some excuse may be made for us from the force of custom and prejudice; *but it must be decided that we are not doing our part towards spreading the influences of pure Christianity, and making the world better and happier.* Such a society, if that can properly be so called which has hardly any common bond, does not fulfil the true and best ends of the association of Christians, and we ought to take it most seriously into our consideration whether we cannot improve our plans and arrangements. In forming a society for any purpose, we ought to consider well what means can be devised most effectual for the end in view, and how the interest and active exertions of all the members may be best kept alive, and most advantageously called into exercise. The least knowledge of human nature will convince us that, to this end, our society must have a definite form and regular constitution; that men must become members of it by some distinct act, and, in consequence of their membership, must have duties to perform or conditions to comply with, and must be brought, in some respects, into a different situation from that which they had previously been in. We greatly fear that among the Non-subscribing Dissenters, too little is in general implied in being a member of a congregation. A man subscribes—often some very paltry sum—as a condition of having a pew in the chapel. There he appears, regularly or occasionally. He perhaps has some friendly intercourse in private life with his minister, and, if there is a school established, he subscribes some trifle also towards its support. In most instances, perhaps, this is the whole. All Church government, from without or from within, is rejected by us, as inconsistent with our Christian freedom, and as rather tending to promote hypocrisy than the purest and highest influences of our

holy faith; and speaking of our congregations generally, it can hardly be said that we have any attempt made to supply the place of what we disapprove and have rejected, by institutions more conformable with our notions of what is useful, and accordant with that liberty wherewith Christ hath made us free. Did ever a society or association for any purpose succeed, without systematic organization, without plans and rules, and proper persons intrusted with the conduct of its affairs? The thing is obviously impossible; and yet the most important association into which we enter, is too commonly the most vague, indefinite, and ill-administered that can be conceived of. Until we introduce improvements in this respect, we can hope for no success, either in keeping our own minds alive to the highest influences of our religion, or in diffusing the knowledge of what we deem divine truth, and extending its power over our brethren.

The first thing we deem important is, that a Christian congregation should be a regularly organized body—a society formed for the accomplishment of certain purposes, consisting of those who take an interest in the objects, and are willing to comply with the necessary conditions, and having stated meetings and proper officers. How many of our non-subscribing congregations have their affairs entirely managed by one or two individuals, either self-elected, or holding their situations almost as a matter of course, without the people having to perform any act whatever, as arising out of their connexion with the Society! The individuals holding office may possibly be the very fittest that could be chosen—the very same who, under a change of system, would by common consent be chosen; and yet the evils arising from the present state of things may not be insignificant. The interest of men is naturally more easily excited for that in which they are called to take a personal concern. Their confidence and good feeling towards those who exercise an office to which they have themselves called them, is naturally much greater than when there is a feeling that power is assumed. The mere circumstance of occasional meetings for the discussion of business gives people a personal concern in a society, and a feeling of connexion with it and with each other, which never exist among those who are mere hearers. One object of a religious association is to offer certain

benefits to those who cannot or will not pay for them; but the contributors constitute the congregation. It is they who are entitled to manage its affairs, and to give their voice on any question which may arise: a low annual sum should be fixed, as constituting a member, and half-yearly meetings of the members are very desirable, besides monthly meetings of the committee appointed to conduct their affairs. There may also be separate committees for some distinct objects, which will insure their receiving due attention, and bring a greater number of the members into active service. In large congregations, a portion of the committee should be changed every year, in order to carry to the utmost the effect of participation in such duties, in keeping alive the personal interest of the members, though the principle of asking for their services, and calling forth their powers, will also, as we shall see, be applied in other important ways.

The simple organization which belongs to every society —and without which union and energy cannot be obtained —being arranged, the next thing is, to consider what are the means of good which are attainable,—in what besides public worship a congregation should be engaged, in order that the greatest good may result from its exertions.

(*To be continued.*)

LIBERAL CHRISTIANITY ON THE CONTINENT.

[We extract the following from a lengthened and most valuable article in the *Christian Examiner*, entitled "Protestantism in France."]

There are at present three kinds of Protestants in France; first, those who reject the Roman creed only that they may put their own philosophy in its place; secondly, those who would hold society motionless in the iron bonds of Calvinism; and thirdly, those who embrace to the full the principles of the Reformation; who believe in unlimited progress and unfettered inquiry; who believe that reason ought to give a reason; in one word, who believe in the paternal character of God, and that all mankind can be saved through Christian faith, holiness, and love. This last division embraces, we think, a majority of all the Protestants in the realm. We are sure it embraces the best scholars and the most eloquent preachers; men, who

are like Abraham in faith, like Paul in labours, and like John in love; men who understand their position in Europe, and who will go to the stake sooner than swerve from their allegiance to Christ and his church. They are the Unitarians of France, though they reject that name, and rank themselves under "Modern Orthodoxy." Their aim is to reconstruct society on the Saviour's model, and to pour the breath of Christian life into the dark soul of unbelieving France. Their success in converting Catholics has been remarkable; and for a plain reason,—because they could present a religion every way superior to Romanism. When a Calvinist has urged a Catholic to change his creed, the Catholic has asked, "What shall I gain by the exchange? what superiority has your doctrine of total depravity over the Pope's power of pardon; or your doctrine of unconditional election over the Pope's infallibility? So far as reason is concerned, I think the Roman dogmas have the best of it."

The liberal Christians and the Calvinists are now carrying forward much such a controversy as existed in Boston twenty or twenty-five years ago, and we are happy to say, with the same omens of success to the cause of enlightened Christianity. Men are seldom found on the summit of their principles, and we may expect the best friends of truth will sometimes do wrong; but thus far the advocates of "modern orthodoxy" have defined their position with singular clearness, and shown in their conduct a most exemplary benevolence. They have established a weekly newspaper (*Le Lien*), which goes like a Gospel all over the kingdom. Their ranks have strengthened every month, and this increase has so alarmed the Calvinists that they have adopted every imaginable expedient for putting down the heresy. To give an example or two. They have tried to get controul of all the Theological Seminaries, such as those at Montauban, Strasbourg, and Geneva. By most questionable means they have succeeded in getting two professors at Montauban; but at Geneva, where they could not succeed, they have established a Calvinistic school by the side of the Unitarian. Out of the six professors at Montauban, two are pure Calvinists, two are undecided, and two only correspond in sentiment with the great body of Protestants in the kingdom. If political France were represented in the two

Chambers as French Protestantism is in the Faculty at Montauban, there would be a revolution to-morrow; because it is believed that the Calvinists are not one-tenth part of the Protestant population. But though few, they are full of zeal, and have men of talent among them. Until 1830 they laboured as individuals, but since that time they have become an organized sect, and wonderfully agree on their measures of exclusion. They show on all occasions that cool, calculating contempt for liberal Christians which proves it to be a part of their philosophy. They persecute free inquiry and reason in the name of the Bible, as Romanism persecutes both in the name of Unity. Wherever they become the majority, they immediately act on the command of God given to the Israelites, "Go up, for I have delivered the country into thy hands." In May, 1841, the Ministerial Conference met at Paris, and the Calvinists gathered a majority and then proposed the formation of a "Society for the General Interests of French Protestantism;" in whose constitution they inserted this proviso, that no one should become a member who did not sign his belief in all the doctrines which had been through ages denominated Orthodox. As the liberal Christians had just published their creed under the title of *modern* orthodoxy, this article of the constitution excluded them from membership. This society was formed in secrecy, and its constitution was adopted before the liberal Christians could rally to the support of their rights. But they appealed to the whole Protestant community, and here a signal triumph awaited them; for large majorities in churches sent in their disapproval of the clandestine proceeding, in some instances leaving their pastor "alone in his glory." This movement revealed to many thinking men the latent plans of Calvinism. As the Catholic clergy in the time of the Reformation cried out that "truth and error must not be confounded," and in 1830 declared the Charter, which gave equality to Catholics and Protestants, to be "an impious and a monstrous thing;" so in the same spirit has the Pastoral Conference of 1841 at Paris made Calvinism lay down for heretics the same principle, and deduce from it the same conclusions. But truth will go forward, though in fetters, over ice; and what Louis Philippe and the Charter of 1830 are in political order to Henry V. and Legitimacy,

exactly that in religious order is a free and reasonable conviction of Christianity to Romanism and Calvinism.

What we have said gives a true idea of the present position of the liberal Christians. They seem to us to be called to another Marathon. As Poland is in Russia subject to the rigours of the imperial ukase on the one hand, and to the lashes of the knout on the other; so is liberal Christianity in France exposed on one side to the prescriptive tyranny of the Romish Church, and on the other to the jealous spite of Calvinism. As the Polish patriots were true to freedom's cause, so will the Christian patriots of France be faithful even unto death; and they will triumph, because in their case, unlike the Poles, there is no arm of flesh to crush them. In Paris the popularity of the liberal preachers is unbounded, and they have among them pulpit orators of surpassing power. Members of the royal family, peers of the realm, foreign ambassadors, and professors of the university, are seen following the ministrations of these men, as they go from one church to another, around their circle.

M. Coquerel, now about fifty-four years old, is the nephew of Helen Maria Williams, and one of the pastors of the Reformed Church of Paris. His theological works have high and deserved reputation. M. Coquerel is esteemed the most logical preacher among the Protestants. He has uncommon power of generalization, and this, with the felicity of phrase which always accompanies the power, makes him one of the most instructive of public teachers. In repelling attacks, he is unusually formidable, and his opponents find him lined all over with steel points. Argumentation is his forte, and he wields it with terrible power. His colleague, M. Martin, the author of many excellent works, reminds us continually of Buckminster; for he sets forth the heavenly spirit of Christianity with Christ's own simplicity and eloquence. It is not an uncommon thing to see half his audience in tears during his fervid appeals to their affections and hopes. There are several other preachers in Paris whose hearts are filled with Christian faith, and whose lips utter it in "words that burn." M. Cuvier, nephew of the great naturalist, ranks among the first for sound sense and devoted labour. Through the realm there are scattered earnest friends of Christian liberty; and M. Poullain, at Havre, is deservedly ranked among the most faithful and eloquent. The

preachers speak extemporaneously, without an exception, and the effect of their sermons is about treble what it could be if read to a French audience. They have but one service a day, and the sermon is an hour in length. It has been thought that the French sermons are not logical or philosophic. This is not true; many preachers imitate the English in these traits. But if ever a French preacher forgets his mathematics, he never forgets his poetry; he never forgets that his audience have hearts, and to warm, elevate, and sanctify these, he deems the highest aim of the pulpit.

We regret that our limits forbid the introduction of many more facts touching Protestantism in France; and also forbid even a brief history of it in the adjacent countries. But we cannot refrain from a remark about Italy. A distinguished Italian prince said to us, at Rome, "I hope to live to see Boston principles in politics and religion take root in Italy." This benevolent prince must wish, like Joshua, to have the sun stand still; not that he may sleep, but conquer. The religious condition of Italy is truly deplorable. Europe submitted for centuries to feudalism which reduced men's bodies to slavery; it has submitted also to spiritual feudalism; but as men came to an apprehension of their rights of body, they threw off baronial tyranny; so in Italy they are beginning to come to an apprehension of their rights of conscience, and will therefore one day throw off their allegiance to the Roman Pontiff. The spiritual chain, like the feudal, has been worn without being felt; but when he who drags it comes to see the free limbs and elastic spirit of one who scorns subjection, he then learns for the first time his own wretched bondage; and as soon as he learns this, he is fired with indignation at his oppressors. The Protestant strangers who annually enter Italy reveal to the inhabitants the despotism of the Roman hierarchy, and they have thus been a cause of the recent outbreaks for emancipation in those States.

A word, too, concerning Geneva. As we stood on the spot where that Christian hero, Servetus, suffered martyrdom for the truth, we could not but regard that hill as a *Mount of Remembrance*, where the faith once delivered by Calvin has given place to "the faith once delivered to the saints." As Unitarianism and Republicanism appeal to the same high principles of our nature, we may expect

they will go hand in hand as they do in Switzerland. A large proportion of the Genevese are liberal Christians, and the flourishing theological school there has professors second to none in learning, piety, and zeal. They think that doctrinal Christianity should be taught in the Sabbath schools *with great freedom*, thus securing to the young "the truth as it is in Jesus." The Swiss preachers happily unite the German and French modes of conveying instruction; laying the line and plummet of argument with singular exactitude, while they illustrate their ideas with much poetic imagery. The stranger is received among this people with fraternal urbanity, and the friends of freedom and Christianity in the United States are called by them "our brethren beyond the sea." We met with nothing more truly refreshing than the two days' talk we had with the most popular preacher of the city, as he assured us of the silent and sure spread of Unitarianism in his country, and repeated his belief that if America, England, and Switzerland are faithful to their mission, liberty and Unitarianism will ere long begird the world.

POETRY.

"OPPRESSION SHALL NOT ALWAYS REIGN."

REV. HENRY WARE, JUN. D.D.

Oppression shall not always reign;
There comes a brighter day,
When freedom, burst from every chain,
Shall have triumphant way.
Then right shall over might prevail,
And truth, like hero armed in mail,
The hosts of tyrant wrong assail,
And hold eternal sway.

E'en now, that glorious day draws near,
Its coming is not far;
In earth and heaven its signs appear,
We see its morning star;
Its dawn has flushed the eastern sky,
The western hills reflect it high,
The southern clouds before it fly—
Hurra, hurra, hurra!

It flashes on the Indian isles,
  So long to bondage given ;
Their faded plains are decked in smiles,
  Their blood-stained fetters riven.
Eight hundred thousand newly free,
Pour out their songs of jubilee,
That shake the earth from sea to sea,
  As with a shout from heaven.

That shout which every bosom thrills,
  Has crossed the wondering main,
It rings in thunder o'er our hills,
  And rolls o'er every plain.
The waves reply on every shore,
Old Faneuil echoes to the roar,
And rocks as it ne'er rock'd before,
  And never rocks again.

What voice shall bid the progress stay,
  Of truth's victorious car !
What arm arrest the growing day,
  Or quench the solar star !
What dastard soul, though stout and strong,
Shall dare bring back the ancient wrong,
Or slavery's guilty night prolong,
  And freedom's morning bar !

The hour of triumph comes apace,
  The fated, promised hour,
When earth upon a ransomed race,
  Her beauteous gifts shall shower.
Ring, Liberty, thy glorious bell,
Bid high the sacred banner swell,
Let trump on trump the triumph tell,
  Of heaven's avenging power.

The day has come, the hour draws nigh,
  We hear the coming car,
Send forth the glad, exulting cry,
  Hurra, hurra, hurra !
From every hill, by every sea,
In shouts proclaim the great decree,
" All chains are burst, all men are free !"
  Hurra, hurra, hurra !

A LEAF FOR CHILDREN.

COUSIN ESTHER.

George N——, fatigued and vexed, reclined upon a bank of primroses; but seeing cousin Esther pass by, on her morning walk, he sprang up, and, with a confused and anxious look, exclaimed, "Cousin Esther, what will you say?" but she was so much surprised on seeing him, she could not question him for a few minutes. At length she enquired, had he been guilty of stealing secretly from school? "My master was unjust," said he, "and why should I bear it." "We must hear that from other lips than yours," Esther replied; "not that I accuse you of wilfully telling a falsehood, but pride deceives us sadly, not only in regard to ourselves, but to others. Come with me," she continued; "when you are more composed we can better judge what is afterwards to be done." They walked on slowly; George, as they went, endeavouring to persuade cousin Esther he was in the right. She spoke little, and as her companion was only exhausting himself in vain, was glad when they reached the house. There were to be seen two merry little girls in the window, and mamma sat ready in the breakfast-parlour. The children, on seeing George, ran to congratulate him and themselves on the event of a holiday;—yet no! he did not wear a holiday face!

But who comes knocking at the green gate, with clerical hat, and visage as grave as any of the sages of ancient days? To the terror of George, it is the Doctor; who, wishing to say a few words to cousin Esther about his pupil, retired with her to another apartment. He expressed himself deeply concerned on the occurrence of the morning. "Your young friend," he said, "has brought himself under suspicious circumstances, from his disregard of advice; he has attached himself to a companion whose conduct has a bad influence over him;—the young person I allude to, is of parents who bear the title of honourable—happy should I be to see their son merit the term in its true sense." Little more was said, when, for the present, the Doctor took leave, owing to a hasty summons for Esther. On returning to the breakfast-parlour, she found George pale, and trembling violently. He is the victim

(she thought) of his folly, and has taken cold from lying on the damp ground, in the dew of morning.

Merry faces became sad, on seeing George carried to bed, and wise ones looked anxious. The wayward boy endured a tedious illness, which subdued him, not only in body, but in mind. Humbled by a sense of his behaviour, he requested cousin Esther to convey an apology to his master. This was a delightful hearing. George had been laying to heart, as well as listening to, the precepts of the New Testament, of which Esther often read to him a portion. Infantine recollections arose in his mind of the lessons of his dear mamma; but her guidance had been withdrawn before he had learned the duty of submitting to the wise and experienced, or had become aware of his need of divine aid. Brought to a lowly temper, George wrote a letter to the Doctor, which Esther promised to send. It ran thus:—

Dear Sir,—Are you so good you can forgive me, for having thought you in the wrong and myself right, and for having been angry that you should suppose I was mean, when I was found where I ought not to have been, and with a companion you do not approve. I have been very miserable; but if I may return to school, I will try to do my duty better, and then I shall be happy, cousin Esther says.—I am, dear Sir, your grateful, though offending pupil, G. N.

When George was recovered, and about the house, he could not fail to observe how happy were the little girls, without always having their own way, and how much it grieved them to displease mamma. When the reply came to his letter, he feared to open it; but the word *forgiveness*, which he saw there, touched his heart instantly.

My Young Friend (the Doctor began),—When a boy feels deeply penitent for conduct, even so far out of rule as yours has been, it becomes a Christian duty to grant forgiveness. Pray to your Heavenly Father to keep you in this better spirit. It is my unceasing desire to see my pupils adorned with the graces of the Gospel; these are never inconsistent with shining as men of letters. Do not plume yourself merely on your rank and fortune; character must give them their real value. I will write you here a sentence from the memoirs of a truly great man.* "No one who forms his opinions from the Word of God can doubt that, in proportion to a man's rank and fortune, the difficulty of his progress in the narrow road, and his ultimate admission into heaven, is augmented." Return with an endeavour to

* Wilberforce.

profit by your opportunities, and gain the approval of your sincere friend and well-wisher, ——.

The last day came, and George, with renewed health and good resolutions, prepared for school. The young ladies were not without bestowing their parting gift. As George put his hand into his pocket, he drew out a newly-hemmed pocket-handkerchief; knowing he had not put it there, he suspected the *Wizard of the North*, but Caroline laughed so much, he soon found it to be the work of a roguish little *witch*. Esther presented him a handsome Bible, in a neat case, and his grateful acceptance seemed to imply a desire to benefit by the offering. When George first opened the book, his eye fell upon a few verses written on the blank page at the beginning. Partial as he was to his kind adviser, he was not likely to underrate them, and he read them with interest:—

Come to this Holy Book, and learn
God's guiding wisdom to discern;
Come to this Holy Book, and trace
In Jesus Christ his boundless grace.

And hither come, in blooming youth,
And fortify your mind with truth;
And come, when manhood brings its care,
And learn the Saviour's cross to bear.

Come! when the hair is white with age,
And calmly read the sacred page;
Come all! and dwell on things divine,
Till beams of light around you shine.

COUSIN ESTHER.

December, 1844. A. B.

NOTICES OF BOOKS.

Belfast College, its Position and Prospects; with Suggestions for the Settlement of Religious Disputes, the Improvement of its Education and Discipline, and the Extension of its General Usefulness. Belfast: J. Henderson. Pp. 74.

WE have, in this pamphlet, which is anonymous, a brief notice of the controversy that has been carried on respecting the Belfast Royal Institution, and a melancholy, but correct, picture of its present condition. Referring to the collegiate department, the writer says:—

"The opening prayers have been discontinued in the classes, at least in some of them; the General Certificate—the substitute

for a degree—is not conferred; the examinations are not duly and regularly held; and the interesting meetings with which the session is usually opened and closed have been omitted, and may be so again, in opposition to the wishes of the college. For years the concurrence of circumstances has led the students to look more to out-door influence than to that within the walls; and, in cases of collision, the latter has yielded to the former. The habitual respect and affection for their teachers, which grows up as part of the mind, rather than as a quality of the generous nature of youth, is here hardly known; and men of education and standing, who ought to mould the minds of those who shall mould society, are accorded no other position than that of literary hirelings, giving a certain amount of instruction for a certain amount of money. * * * One [professor] takes a note of attendance, and enforces a fine; another scarcely does the former, if at all, and omits the latter. One professor leaves his class, on some inappropriate expression of applause, as if he either could not or would not controul them; another attempts to turn a student out for improper conduct, but not being a policeman, the latter resists and remains."

The unreasonableness and inconsistency of the General Assembly, in relation to the Institution, are referred to; the low state of education in connexion with it, and the great want of system in the school and collegiate departments; and some important suggestions are given towards their improvement. But while the writer adopts a liberal strain, and professes "to strike fearlessly at friend or foe, at Gog or Magog," the most important feature in the pamphlet is his advice that Unitarians, or others, who may have claims on the Institution, should be paid off according to the award of a jury, and that "*in future no candidate should be deemed eligible to any professorship in the Faculty of Arts, or connected with the undergraduate course, unless he be a Trinitarian and a Protestant.*" This most objectionable and illiberal proposal he justifies on the ground of *expediency*. There is an expediency inculcated by the Apostle, which teaches us to deny ourselves, when we consistently can, for the good of others, and its practice is commendable; but the expediency on which our author rests his proposal would lead us to sacrifice principle to convenience, and "do evil that good may come." The public understand—and we may hope, appreciate—the enlightened principles on which this Institution was founded. The illustrious individual who delivered the address at the opening of the establishment, stated, on that occasion, that the Directors, in their choice of masters, "were per-

fectly unbiassed by religious principles;" and we look with confidence to an enlightened Government to carry out these noble views of education, which the liberality of Belfast had planned, but which the jealousy of a party, powerful by its numbers, has hitherto frustrated.

The Juvenile Miscellany of Facts and Fiction, with Stray Leaves from Fairyland. London: Houlston & Stoneman.

We have received, from time to time, numbers of this juvenile monthly publication, and have more than once transferred portions of it to our "Leaf for Children." It continues to be conducted with judgment and taste; its articles are varied—"fact and fiction," history, botany, poetry, sometimes tastefully interwoven for the amusement and instruction of the young. Every judicious publication for children is a most important educator, and we doubt not that this little work is doing a good service in the cause of moral and intellectual improvement.

INTELLIGENCE.

AMERICAN SLAVERY.

In addition to the letter which has already appeared in the *Bible Christian*, from American brethren, in reply to the address forwarded to the ministers of the Unitarian Church in the United States, by Unitarian ministers of Great Britain and Ireland, a reply has been sent by ten ministers (among them the Rev. Dr. Dewey), admitting, in broad terms, the evil of slavery—expressing desires for its removal from their country—signifying their utmost confidence in the fraternal interest that dictated the address; but intimating, at the same time, that the brethren in England may not be correctly informed respecting their actual position in regard to slavery, and assuring them that they have done, and are doing, what they think a sense of duty calls upon them to do; and that of what they can, or ought to do, they must, themselves, be the most competent judges.

The attention which the address from these countries, and other circumstances, have lately drawn to slavery in the Unitarian Church of America, will, we doubt not, tend to advance the abolition cause, at least in the free States, and lead our brethren to assume that position in relation to the evil which their religion would dictate. We have not been disposed to join in any abuse of those who, encircled with prejudices and prepossessions, have not been able at once to see the enormity of the system that is disgracing and degrading their country; but we would gladly

do what we could to enlighten them on the evil, and encourage them heartily to labour for its extinction.

The latest writers on America, concur in condemning American slavery, as utterly inconsistent with the principles of freedom on which their constitution is based, and opposed to the principles of the Gospel and the feelings of humanity; but we have never been so forcibly struck with the degrading influence which this horrid system exercises on the slaveholder, as in the perusal of an address of Ex-President Mirabeau B. Lamar, of Texas, to the people of the South, in favour of Annexation. We shall give an extract:—

"I do not support the institution of slavery merely because the land of my birth, or the land of my adoption, is connected with it. I believe the system of servitude, as it exists in the Southern States, and in Texas, is the best relation which has ever been established between the labouring and the governing portions of mankind. There is an unintellectual toil to be performed, and menial services to be rendered, and it is infinitely better (whenever it is practicable) to assign those duties to that class of our species whom Providence has so signally fitted for the task, than to impose them upon our own brethren, who are our equals in every respect, except in the gifts of fortune: that there shall be in society such a division as master and servant is a law of God, and he has clearly indicated the line of distinction between them by colour and character. The system is attended also with its moral advantages. The employer is almost always insolent and oppressive to the hireling, but not so the master to his negroes: he is the friend, and not the tyrant of his slave; he protects him against wrong from others, he ministers to him in sickness, regards his comfort at all times, and supports him in his declining years. The practice of these virtues, the kind and paternal attentions which he constantly bestows on his slaves, fix upon the slave-holder an active and habitual benevolence and liberality which he carries with him in all the transactions of life; while the habit of commanding, without tyrannising, blending justice with authority, imparts to his general character a decision and firmness, united with equity and kindness, which make him efficient and honest in the discharge of public responsibilities, and brave, generous, and honourable everywhere. Such is the Southern man, as he is moulded by the influence of domestic slavery—a system which seems to be established by God for the amelioration of the black man, and the relief of the white man, and one which, as far as my observation and experience enable me to judge, is productive of the greatest advantages to both races."

We are gratified to know that Dr. Dewey has recently published a discourse against the Annexation of Texas, and we trust that all the efforts of our brethren will be used, politically and socially, to prevent this step, which would go to perpetuate slavery, and blight the now sanguine hopes of those who are toiling and suffering for its removal.

The following extracts from a letter, addressed by the Rev. Samuel May, jun. a minister of our denomination in America—

now in Switzerland—to the Rev. George Armstrong, of Bristol, will explain the position in which our church stands to slavery in the States. While it gives a less favourable report than we could wish of their past labours, it pays a just tribute to those who have been most faithful in discharging their duty, and it encourages us to continue communications which, received as they are in kindness, may prove instrumental in rousing them to more vigorous exertions, and place them in the front, among those who are struggling for the freedom of their country and their kind :—

* * * "I do, indeed, believe that American Unitarians (here speaking of them as a body) have been unfaithful to their religion, and untrue to those principles of God's paternal character, his equal regard for all the human family, and the brotherhood of man, which they have been wont to claim as peculiarly characteristic of their own faith,—unfaithful to these, in the opposition or the indifference they have manifested to the anti-slavery question. It would be unfair in me not to say here, Sir, that my very premises would be denied by Unitarians generally, in America. The assertion there is common, and to be heard from the lips of nearly every one, We are no friends to slavery —we deem it a great evil—we are as much opposed to it as any one. So much as this, nearly every one feels it necessary to aver for himself. Assertions of this kind, however, as every one may see, are nothing worth, unless the word be supported by deeds. And here it is, I believe, that our American Unitarian body, in common with nearly every other so-called religious body in the land, has been signally wanting. There has been with us, not perhaps a vehement and bitter, but still a strong and determined opposition to the introduction of the subject of anti-slavery, in any form, into the community. I have myself heard an eminent and influential Unitarian minister express the wish that the subject of slavery might never again be mentioned in the association to which he belonged. For a long time, it was with great difficulty that any article of decided anti-slavery character could obtain admission into the *Christian Examiner*, and some such were refused. A series of articles proposed to be furnished for the *Christian Register* (then the only newspaper of the denomination) by a venerable and amiable minister, was refused. * * *

"I rejoice to say that opposition of this character, in our body, to the anti-slavery movement has very much passed away. The *Christian Examiner* is now quite liberally open to anti-slavery articles. None of its readers can have failed to be interested by the able articles on different points of the main question of slavery, which have appeared in it of late from the pen of Rev. A. P. Peabody, of Portsmouth, New Hampshire. This is, perhaps, the most encouraging evidence of progress, in the present state of the question, among us as Unitarians.

"But it has not at any time been, as it seems to me, with active opposition to the anti-slavery enterprise, that American Unitarians are chiefly to be charged. Their great unfaithfulness has lain in this—that, with more than two millions of their fellow-countrymen in slavery, in a condition of utter degradation,

bought, sold, worked, fed, and treated generally like cattle, *they have done nothing*, in any proportion to their ability and influence, nothing to cause this national sin to be understood, repented of, and put away. * * *

"I shall not be understood to say that this failure to apply the truth of Christianity to the existing institution of slavery among us, has been universally true of American Unitarians. The names of Dr. Channing and Dr. Follen are well known in your country: not better known as Unitarians, than as earnest pleaders for the outcast and despised slave. Others, too, there have been among us, and still are, not as well known with you, but well known with us,—not ministers only, but laymen—not men only, but women,—who have laboured long and well, through evil report, and much ridicule, and perils of false brethren, with even more tangible evidence of the unpopularity of the part they were espousing. It is a fact which I hope I may be excused for naming with something of a feeling of pride, that some of the earliest, most unflinching, most ready to give of their time, efforts, and money, and every way most trusty friends of the anti-slavery cause, have been and still are Unitarians. But in doing these things they have been looked upon coldly, and have not escaped decided opposition.

"With such exceptions as these, I do believe that American Unitarians are chargeable with having done nothing, *nothing* in comparison to their influence and ability, to expose the true character of the institution of slavery amongst us, and towards its abolition. * * *

"Some will doubtless think that it has been with good reason that their American brethren have distrusted and disliked what they have deemed the vehement and uncompromising spirit of many Abolitionists. But these will also doubtless feel that no such objection could surely exist to the anti-slavery efforts and appeals of such men as William E. Channing and Charles Follen. Alas! for our true honour, as a denomination. When Dr. Channing first made it known, by a timely and vigorous *act*, that he was not one of the number who thought that slavery was to be brought to an end by letting it alone, that moment did the zealous admiration of many for him become cold. * *

"Nor is less than this true of that other name—also a sainted name—which I have written. No one knew better than Dr. Follen, that to espouse the anti-slavery cause was to peril one's reputation for a sound and prudent mind—was to peril one's share in the good-will of the community at large—was to peril one's opportunities of obtaining that which no man ever more truly merited than he, an honourable competence for himself and his. No one knew this more than Dr. Follen; probably no one complained of it less.

"I have felt unwilling, in this communication, to introduce the name of any now living, save that I have done so in one instance, in allusion to the author of certain articles in the *Christian Examiner*, where the name was already, in fact, publicly known. Did I feel willing to do otherwise, I could mention the names of some, venerable for years or for character, who have

not hesitated to espouse the anti-slavery cause, and to utter its truths plainly. * * *

"Should you, our British brethren and friends, think it good (as I trust you will) to exert your unquestionable influence with us in this regard, I believe you will have done a good work, and that many minds will be found ready to hear and weigh well what you shall say. They will assuredly view it as the act of friends, and they must view it as the act of persons free from those local connexions, which are often thought to warp the judgment, and give it an exclusive or party bias."

ADDRESS TO REV. W. GLENDY.

On January 1st, the parishioners of the Rev. W. Glendy, of Ballycarry, together with friends in Larne, Raloo, Cairncastle, and Carrickfergus, with others of different religious communions, presented him with an excellent horse and splendid gig, and a purse of sovereigns, accompanied by an address, in which they pay a well-deserved tribute to the Rev. Gentleman's services in his own congregation, and in the religious body with which he is connected, and particularly refer to his exertions in organizing the Remonstrant Congregations of Carrickfergus and Raloo, and his assiduous labours in promoting the Dissenters' Chapels Bill. Mr. Glendy, in his reply to the address, expressed his gratification at knowing that persons of other denominations contributed to the New-Year's gift they had presented to him. "'All we (said he) are brethren,' and have no right to exercise spiritual rule or authority over one another. We may differ widely in opinion, and yet live in peace, and be united in charity and love. On this principle I have always acted, and endeavoured to promote it, without, for a moment, compromising my own religious opinions. I am a decided Unitarian, and could not be otherwise, except by renouncing the authority and example of my Saviour. I believe in the same God in whom he believed: 'His God, and my God; his Father, and my Father.' I believe he taught the truth when he says, the Father is 'the only true God;' and then all others must be false Gods. I pray to the same God to whom he prayed, and to whom he taught me to pray—'the Father.' Let who will, therefore, be in error here, the Unitarian cannot, except his Saviour was in error; and this few will venture to affirm. Yet these opinions, so far from preventing, teach me to love all who love the Lord Jesus."

FATHER MATHEW.

The exertions for relieving this good man from his embarrassments are still proceeding, but here and elsewhere less actively and zealously than could be wished. Large meetings have been held in many places; among the most important was that in London, at which Lord John Russell presided, and Sir Edward Codrington and J. S. Buckingham, Esq, spoke. Some large subscriptions have been given; but, as yet, the total sum cannot

be large, and it is well known that the profligate extravagance of the committee in Dublin for the Testimonial Fund has left little more than a half of the amount thus contributed to be applied for the relief of Mr. Mathew. Multitudes commisserate the Apostle of Temperance, and say that he should be relieved, but, as yet, comparatively few have *done* anything towards relieving him; and we have seen a letter from him, in which, after expressing gratitude to strangers who had aided him, he says, that those who might have been expected to assist him, have treated him with "heartless apathy."

MISCELLANEOUS.

AMERICAN.

UNITARIAN CONVENTION AT ALBANY. — A convention of Unitarian clergy and laity assembled in Albany, on the 16th Oct. The Rev. Charles Briggs, General Secretary of the American Unitarian Association, was chosen Moderator, who made some appropriate introductory remarks on taking the chair. The following resolutions were submitted for the consideration of the Convention :—

1st—Resolved, That, as Unitarian Christians, we hold faith in Christ to be the element of righteousness, and that this faith has its value in that it produces a righteous life, and efficaciously works by love to God and love to man.

2d—Resolved, That as the power of Christianity is in this faith, as it dwells in the hidden man of the heart, the great reform demanded in it must proceed from the heart.

3d—Resolved, That, as Unitarian Christians, it is our duty and earnest desire to extend the knowledge and influence of our distinctive faith, holding it, as we do, to be the pure and primitive faith of the Gospel, directly adapted to produce the highest and most excellent form of the Christian character, and peculiarly fitted to meet the condition—the moral and religious wants of our country at the present time.

As the first two resolutions were closely connected, having reference to the same general subject, it was voted to take them up first. The discussion was commenced by the Rev. Dr. Dewey of New York, and was continued in a very able and interesting manner by the Rev. Messrs. Folsom, Palfrey, Bellows, Furness, J. Harrington, E. B. Hall, Lord, Lothrop, Lincoln, Hill; Messrs. G. Channing, and Wm. D. Coolidge.

At 1 o'clock the convention adjourned, to meet again at three, P. M. At the opening of the afternoon session, the question was taken on the first two resolutions, and they were unanimously adopted. The third resolution was then taken up. Remarks were made upon it by the Rev. Messrs. Lothrop, Joseph Harrington, Emmons, Hill, Palfrey, Bellows, E. B. Hall, and by Mr. G. T. Channing, and Timothy Jenkins, Esq. of Vernon, N.Y. At half past five the question was taken, and the third resolution unanimously adopted. The debates in both parts of the day were interesting and animated. Considerable difference of

opinion prevailed, and was expressed upon several points; but the utmost good feeling, kindness, and courtesy pervaded the whole discussion.

In the evening, the convention assembled at 7 o'clock, to close its sessions with religious services. Dr. Dewey preached to a large and deeply-attentive audience. The discourse was one of the most profound, elevated, impressive, instructive, and practical, upon the subject of prayer, to which I ever listened. In manner, both as respects style, composition, and delivery, it had that rare and admirable union, for which Dr. Dewey is so conspicious — of the dignity appropriate to the pulpit, with the freedom and simplicity of conversation. The sermon seemed like a free, natural, but grave and earnest conversation with a circle of friends upon the great and sublime theme of communion with God. I felt richly benefited and blessed by it myself; and all who heard it must have received impressions that will not soon be effaced. It was a fitting close to the day and the occasion.—*Montreal Bible Christian.*

New Theological School in the West. — A theological school was opened, at Meadville Pa, on the 1st day of October last, under the superintendence of the Rev. R. P. Stebeins, lately minister of the Unitarian congregation of Leominster; aided by the Rev. G. W. Hosmer, of Buffalo, and Mr. F. Huidekoper, for the purpose of educating candidates for the ministry in the West, in connexion with the Unitarian and Christian denominations. An opportunity will thus be afforded which has long been desired, for the education of devoted and zealous men for the Gospel ministry, under circumstances calculated to impart the requisite knowledge, without the restraint of an exclusive, bigoted, or compulsory creed.

We perceive that the American Unitarian Society at their last meeting voted a sum of money for the support of this institution.

ENGLISH.

A Tea-meeting was held in connexion with the Lewen's Mead (Bristol) Domestic Mission, on the evening of December 26, when upwards of 100 persons, the attendants at the Mission Chapel and others, were present. After tea, the Missionary addressed them on the object of the Mission, and the necessity and advantages of mental and moral improvement. The meeting was also addressed by others interested in the Mission.

Joseph Barker, whose labours in the cause of evangelical reform fn the North of England, are known to our readers, is at present preaching in some of the Unitarian houses of worship in London.

Mr. Wilson, the author of *Illustrations of Unitarianism*, proposes to publish at a very reduced rate that useful and comprehensive work on the Unitarian controversy, if a sufficient number of subscribers be procured. The great value of the book, which is now out of print, will, we doubt not, secure him sufficient encouragement to issue a "People's Edition."

The children of the Brixton Unitarian Sunday and Day School, with their parents, were entertained at an annual tea-party, on December 20th. Their appearance, manner, and neatness presented a striking contrast to their condition two years ago, when the first tea-meeting was held; showing how much a little attention and kindness on the part of those whom Providence has blessed with greater means can do to improve the condition of the poor. The magic lantern and other amusements were introduced in the course of the evening, and addresses were delivered by Revds. W. Vedler, K. Phelp, A. M. Walker, and Mr. W. Lyons.

The Unitarians of Hyde, Manchester, are now contemplating the erection of a chapel of more than common magnificence; and, judging from present appearances in the way of donations, the plan will undoubtedly be fully realized. The Messrs. Ashton, of Hyde, four brothers, have, it is understood, given £1,000 each; Mr. Thornely, of Godley, £500; and Mr. Randal Hibbert, £300, to say nothing of smaller sums. It is intended to raise, by voluntary subscriptions the large sum of £10,000, and those who may be deemed the best qualified to judge on this head, feel confident that that sum, large though it be, will be realized.

On Sunday, 12th January, the anniversary sermons were preached on behalf of the Baffin's-lane Sunday School, Chichester, by the Rev. Henry Hawkes, of Portsmouth. In the afternoon there was a very interesting congregational meeting in the chapel, to receive the report of the school, and witness the examination of the children; W. Dendy, Esq. in the chair. The children acquitted themselves to the satisfaction of all, and nearly all of them received useful and pleasing rewards, some as prizes for good conduct, the rest as presents to induce them to go on improving. At the close of the examination of the children in the afternoon, a cordial and unanimous vote of thanks was presented by the congregation to Mr. Hawkes, with the expression of their hope that he might long be spared to carry forward his useful and benevolent designs.

A meeting of Unitarian Christians for public worship was held for the first time in the island of Jersey, a few weeks ago. Measures are in progress for establishing a Unitarian house of worship in the island.

TO CORRESPONDENTS.

We have received a letter from "Senex," urging the formation of auxiliaries in various districts to the Northern Sunday-School Association, and submitting a plan by which such Branch Associations might be established. As the details of this letter are chiefly interesting to the Committee of the Sunday-School Association, the object of the writer will be best answered by our laying it before them.

The article by Amicus Justitiæ on "Church and State," was not received till after January 10, and could not therefore appear in our present number.

It is requested that all communications intended for insertion in the *Bible Christian*, will be forwarded not later than the 10th of the preceding month, addressed (if by post, prepaid) to the Rev. C. J. M'Alester, Holywood; or, otherwise, to 28, Rosemary-street, Belfast.

THE

BIBLE CHRISTIAN.

(THIRD SERIES.)

No. III. MARCH, 1845. VOL. VII.

ON DENYING THE LORD JESUS.

(*Continued from page* 46.)

AN instance of the second kind of denial is contained in the twenty-second chapter of the book of Revelation. The apostle John fell down before the risen Jesus, to *offer him the religious worship which is due only to God!* By so doing he disobeyed the commands of his master; and *unintentionally* denied the Lord Jesus.

The circumstances were these. "God gave unto Jesus" a revelation. Jesus communicated the same to the beloved John, sometimes in person, and sometimes by messengers. John was so transported with what he saw and heard, that he *fell down to offer him religious worship.* Jesus instantly forbade him, in these words: "*See thou do it not;* for I am thy fellow *servant,* and of *thy brethren* the prophets, and of them which *keep the sayings of this book:* worship GOD." The different names by which he here distinguishes himself, are the same as he used before his crucifixion. Let me quote merely one specimen. "Behold *my servant* whom I have chosen." "Go tell *my brethren* that they go into Galilee." "If ye keep my commandments, ye shall abide in my love; even as I *have kept my Father's commandments,* and abide in his love." By turning to the passage in question, you will notice that Jesus is called "*the angel.*" The word angel means messenger; and in the Revelation the name is given to Jesus, as in the first verse of the first chapter and elsewhere; to spiritual beings, as in many chapters; and to John, as in the sixteenth verse of the twenty-second chapter. You can determine the person to whom it is applied in any particular place, by examining the sense and connexion. You perceive that Jesus resumes the

conversation in the sixth verse of the twenty-second chapter. For in the seventh he says, "Behold I come quickly;" in the tenth, he says, "Seal not the sayings of the prophecy of this book;" and in the sixteenth, he says —"I Jesus have sent mine angel," meaning John, to testify to the churches. And before this verse, he calls himself "the beginning and the end;" so that you cannot have the shadow of a doubt, that Jesus forbade John to offer him religious worship, although he is in this place, as in many others, called an angel, or God's messenger. And as this prohibition is in perfect accordance with his other commands, John's disobedience made him guilty of *unintentionally* denying the Lord Jesus. Rev. xxii. 6, 21. Matt. xi. 18; xxviii. 16. John xv. 10.

If you worship Jesus as God, you disobey the instruction of Moses and the prophets. They taught by precept and example. They have recorded the commands of God. The first is this. "Thou shalt have no other gods before *me*." You will not pretend that these words proceeded from Jesus. They came from the same Being who promised to raise up a Saviour. You will also notice that the word *me* can mean but one *person*. And you will remember that this one person said, by his servant, "Thou shalt worship no other God; for the Lord is a jealous God." If then you worship Jesus as God, you disobey the first great command, and have another God besides your heavenly Father. This command was, however, literally obeyed by the ancient worthies. Look at their example. "And Hezekiah prayed before the Lord, and said, O Lord God of Israel, *thou* art *the God*, even *thou alone*." This prayer is not addressed to the Son; but to *one* God, in *one person*. All the commands and examples of the Old Testament are in perfect accordance with the specimens quoted. The ancient Jews uniformly worshipped one God in one person; their modern descendants, in imitation of their example, still adhere to the plain commands of their scriptures. If therefore you worship Jesus as God, you disobey the instruction of Moses and the prophets; and consequently deny the Lord Jesus. Exod. xx. 3; xxxiv. 14. 2 Kings xix. 15.

If you worship Jesus as God, you disobey his own instruction. He also taught by example and precept. Many specimens of his prayers are contained in the

gospels. In a season of joy, he ejaculated, "I thank thee, *O Father*, Lord of heaven and earth." When he received assistance to perform his greatest miracle he said, "*Father*, I thank thee that thou *hast heard* me. And I know that thou hearest me *always*." In an hour of agony, he prayed, "*Father*, if thou be willing remove this cup from me." In the moment of death, he exclaimed, "*Father*, into thy hand I commend my spirit." You notice that his prayers were uniformly addressed to the FATHER. Not an instance can you find, in which he prayed either to himself, or the holy spirit, or to any being but his God and Father. As he practised, so he preached. His disciples requested him to teach them to pray. "When ye pray, say, *Our Father* which art in heaven." He never hinted that he was himself that Father, or any part of that Father, to whom he directed them to offer their devotions. Could he either ignorantly or designedly lead them into error on this most important subject? Far from our minds be the base suspicion. Soon after, he informed the woman of Samaria, that the time had arrived, "when the *true* worshippers shall worship the *Father* in spirit and in truth." If you worship any being but the Father, you are not the *true* worshippers; for he alone is *the only* proper object of worship. "Thou shalt worship the Lord thy God, and *him only* shalt thou serve." But to prevent all mistake, he explicitly forbade worship to himself. "In that day"—after my ascension —"YE SHALL ASK ME NOTHING." A more positive prohibition could not have been given. Not in one instance has he commanded any one to worship either himself, or the spirit, or any being, but his FATHER; the ONLY TRUE GOD. On this all-important subject, therefore, his instructions are peculiarly plain and explicit, and definite. And if you worship him as God, you disobey his uniform example and commands, and consequently you deny the Lord Jesus. Luke x. 21; xxii. 42; xxiii. 46; xi. 2. John iv. 23. Matt. iv. 10. John xvi. 23.

If you worship Jesus as God, you disobey the instructions of the apostles. They likewise taught by example and precept. While Jesus remained on earth, they worshipped the Father only, in obedience to his instructions. Soon after his ascension, they "lifted up their voice to God with *one accord*, and said, Lord, thou art God, which

hast made the heavens, and earth, and the sea, and all that in them is;" "of a truth against *thy holy child Jesus* whom *thou hast anointed*, both Herod and Pontius Pilate were gathered together." This prayer is offered to the God whom Jesus taught them to worship; to his God and Father. Take an example from their epistles. Paul, who was caught up to the third heaven, and of course, ought to know the proper object of worship, declared, "I bow my knees to the *Father* of our Lord Jesus Christ." Peter prayed, "Blessed be the *God* and *Father* of our Lord Jesus Christ." James said, speaking of the tongue, "Therewith bless we *God*, even the *Father*." John said, "Grace be with you from *God the Father*." Jude begins his epistle with the mention of "*God the Father*." It was their uniform practice to worship the FATHER of Jesus, *and him only*, as the *supreme God*. And no instance of their worshipping Jesus as God can be found in their writings. They preached as they practised. When addressing Jews, they inculcated no new object of worship. For the Jews already worshipped the God of their Fathers; the one true God of heaven and earth. When addressing Cornelius, they gave him no command to worship Jesus, but permitted him to continue in the worship of the one impartial Father of the universe. When addressing the learned, idolatrous Athenians, they explained to them the only proper object of religious worship. But it was not Jesus; it was the infinite Father who *had raised Jesus from the* dead, and *ordained him to be the judge of the world*. When addressing Christian converts, Paul said, "Whatsoever ye do in word or deed, do all *in the name* of the Lord Jesus, *giving thanks* to *God* and *the Father by him*." It is unnecessary to multiply quotations. They uniformly represented the Father—God—as the *only* proper object of religious worship. In no instance have they directed any one to worship either the Son, or the spirit, or any being but God the Father. And if you worship Jesus as God, you disobey all apostolic instruction; and consequently deny the Lord Jesus. Acts iv. 24, 27; Eph. iii. 14. 1 Peter i. 3. James i. 3. 2 John 3. Col. iii. 17.

Perhaps you will tell me, that Jesus was worshipped while on earth. True. But not in one instance as God. In the Scriptures, the word worship has two distinct

meanings: first, religious homage due only to God; and secondly, obeisance, civil respect, grateful reverence. This definition may be illustrated by a few quotations. "And all the congregation—bowed down their heads, and *worshipped* the *Lord* and the *king*." They worshipped the Lord with religious homage; and the king with civil respect. "King Nebuchadnezzar fell down upon his face and *worshipped* Daniel." Nothing more than civil obeisance. Our Saviour, in relating a parable, said, "The servant therefore fell down and *worshipped* him; not as God, with religious homage; but as a benefactor, with grateful reverence. Quotations of this kind might be largely multiplied. But sufficient have been given to illustrate the different meanings of the word worship. Now the plain fact is this. In those countries where the holy Scriptures were written, respect and reverence were shown to superiors and benefactors by falling down and worshipping them. In the eastern nations, this custom still prevails. When any one approaches the presence of the king of China, he must fall down and *worship* him nine times. This kind of worship was frequently offered to Jesus, especially by such as were benefited by his miraculous powers. It was first done by the wise men, who brought him offerings of gold and spices. No one can be so senseless as to suppose they adored the tender infant as the infinite God? No. They paid their respects to a child, who was ordained by God to become a Prince and a Saviour. When he stilled the winds and waves, his disciples worshipped him. But not as God: for they said in so many words, "of a truth thou art the *Son* of God." And you well recollect, that he directed those whom he cured, to give all glory to his heavenly Father. In all the examples on record, it does not appear that religious homage was intended, even in *one* instance. Consequently, there was no occasion for his forbidding such reverence; more especially, since the praise was given to "God who had given such power" to his *Son*. But had one attempted to offer him the worship due only to God, he would have forbidden the act, as quickly as he did in the case of John; for he was exceedingly tenacious of his Father's glory. Hence you see the cause why Paul and Barnabas forbade the worship of the inhabitants of Lystra. These idolaters were proceeding to offer sacrifices to them as Heathen

deities. And even Cornelius was not so free from Heathen notions, but Peter was obliged to say to him, "I myself also am a *man*." Although Jesus was never worshipped as God while on earth, yet he requires us to honour him as we do his Father. And this we do, when we acknowledge him as the commissioned *Son* of God; and receive his instructions as the *wisdom* of God; and obey his precepts as the *commands* of God; and *not* when we offer him the religious homage due only to his heavenly Father, in direct disobedience to his explicit injunctions. 1 Chron. xxix. 20. Dan. ii. 46. Matt. xviii. 26; xiv. 23. Acts x. 26; xiv. 14.

After the ascension of Jesus, I find no instance of his being worshipped as God. Stephen, indeed, called upon him to receive his departing spirit. But not as God. For the Scripture explicitly informs us that he saw "JESUS *standing on the right hand of* GOD;" so that he could not possibly mistake the one standing on the right hand of God for God himself. And accordingly he called upon Jesus—not God*—as his risen Lord. All this was proper. For a special miracle was wrought to confirm the faith and constancy of this first Christian martyr. And when the opening heavens disclosed to his failing sight his ascended Saviour, how natural for him to breathe his soul into his hands. Should a similar miracle be wrought at the hour of our dissolution, it would be proper and natural for us to imitate this example; but under no other circumstances. For we are required to imitate the example of Jesus, who said, "Father, into thy hand I commend my spirit;" but nowhere is the example of Stephen recommended to our imitation. In this passage, therefore, Jesus was not worshipped as God; and no encouragement is given for any one to call upon him, except in case of a similar miracle. In Paul's epistle to the Corinthians, this phrase occurs: "With all that in every place call upon the name of Jesus Christ our Lord." Our translation of this sentence is incorrect. A learned Trinitarian commentator translates the phrase—all that "are *called by the name of Christ;*" meaning *Christians.* This is doubtless the correct rendering. In the book of Revelation, frequent ascriptions are made to the "Lamb that was

* You will notice that the word *God* was put into our Bible by the *translators;* it is in *italics.*

slain." But no one can mistake the "Lamb that was slain," for the undying "*God who sitteth on the throne.*" No one will be so wicked as to say the infinite Jehovah was killed by his own creatures. No one in Christian lands can be so senseless as to worship for *God* a being who was *crucified* and *slain* by wicked hands. But all Christians can heartily unite in grateful and reverential ascriptions to *Jesus* "*who has redeemed us to God by his blood.*" Not a passage, therefore, can I find, in which worship was offered to Jesus as God after his ascension. His uniform example and precepts must therefore for ever remain the unerring rule of Christian worship. The *Father* will receive the homage of *true* worshippers. Acts vii. 56, 59. 1 Cor. i. 1, 2. Rev. v. 9, 13.

What then must be our conclusion? The Old Testament does not contain one command to offer religious homage to Jesus; nor an example in which he was worshipped as God. On the contrary, we are instructed, by precept and example, to offer all prayers to the one true God, the Father of Jesus. The New Testament does not once direct us to offer religious homage to Jesus; and does not furnish one example in which he was worshipped as God; but contains explicit prohibitions of the act. On the contrary, it contains ninety passages in which we are directed to offer all prayers to God the Father. I must therefore conclude that Jesus is not to be worshipped as God. But when I consider how much he has done and suffered for the salvation of the world; when I remember his compassionate conduct, and lovely character, and heavenly spirit; when I feel my infinite obligations to him for light, and truth, and hope, and heaven, I am ready to offer him the grateful devotions of my soul. But his words immediately rise in my mind. He that *keepeth my commandments,* he it is that *loveth* me. And then I *dare* not—I *dare* not disobey the uniform instruction of the whole Bible. When he commands, in so many words, "*ye shall ask me nothing,*" I *dare* not say, I will ask him for anything. For I fear the voice of conscience would loudly proclaim, "*See thou do it not;* WORSHIP GOD." And I would not knowingly deny the Lord Jesus.—*The late Rev. B. Whitman.*

LOCKE, in his "Reasonableness of Christianity," says,—"It is obvious to any one who reads the New Testament, that the doctrine of redemption, and consequently of the Gospel, is founded upon the supposition of Adam's fall. To understand, therefore, what we are restored to by Jesus Christ, we must consider what the Scripture shows we lost by Adam."

"Adam being turned out of Paradise, and all his posterity born out of it, the consequence of it was, that all men should die, and remain under death for ever, and so be utterly lost."

There is nothing here we can gainsay; obedience is life, and disobedience death. There must have been a fall, or there could not have been a raising up; there must have been a breach, or there could not have been a reconciliation. We are led to consider, as we study this valuable work from which we have just quoted, that the gift of life, the breath of God, must have been a gift of immortality, when first bestowed on a sinless or innocent being. Sin came into the world, and *death by sin. Sin could not be immortal;* this was as impossible as that perfection should be liable to decay. Mankind were now born out of paradise; out of the reach of the tree of life. But had all sinned in Adam? No; by Adam we incurred *death*, not *guilt.* The old world was tried if it could be guiltless; men's *own wickedness* brought destruction.—The law was given by Moses: did the people keep the law? No; still sin abounded, even among God's peculiar people; and St. Paul's account agrees with the profane historians in proving the guilt of the Gentile world. And now, in the fulness of time, when man was convinced of sin, another law was given; the same that to the first transgressors was promised and prophesied, namely, THE LAW OF FAITH. Of this, the Anointed of God is lawgiver; another kingdom is at hand, of which he must be king. The everlasting kingdom of heaven,—*everlasting*, because its king was *sinless*, therefore had he life in himself, and was ordained of God to give life to whom he pleased. And to whom was he then, and is he now pleased to give it? Not to the proud worldling, not to him who can see in

himself no defect; but to the humble and contrite heart—to those who love much, he is ready to say—"thy sins which are many are forgiven"—"thy faith hath saved thee, go in peace." And do such expressions, such declarations of mercy encourage us to sin? Nay; by no means. Ask of him who comes from pouring out his soul at the throne of grace—whose contrite heart has confessed and denied not his need of pardon—his abuse of the mercies of a long-suffering God. Behold the renewed tranquillity of his countenance—hear the mildness of his speech—mark the kindness of his deportment. Are these the effect of an increase of pride or of humility? Let any try him in his present mood, let them set a thousand brilliant inducements before him to repeat his offences, would he consent? Nay, would he not rather say, *get thee hence, adversary?* What has he learned while he knelt at prayer? That sin is a blot easily washed out? or, that "sin is exceeding sinful"? So true is it that *the goodness of God leadeth to repentance.* Turn to the Gospel page, to her who washed the Saviour's "feet with tears, and wiped them with the hairs of her head." Did she "go and sin no more," or did she consider that this generous pardon was the promise of future exemption? Did she go away bearing in her heart pride or humility? we will ask of her, she will tell us the true meaning of the words—"thy faith hath saved thee, go in peace." Such then is the vivifying effect of the LAW OF FAITH.

The law of works is, "*do this, and thou shalt live.*" There cannot be sin without law. If there was no law but of will, we could not say to another, "this is sin." Shall we conclude, then, that the lawless heathen cannot sin? No; conscience, the *law of God*, is in his heart; a man could not commit a flagrant act without feeling the reproach of a terrified conscience, unless he had the mind of a fiend.

The civil and ritual law of Moses extends not its obligations to Christians; but his *moral law*, the ten commandments, the eternal rule of right, obliges all men. But the happiness of the Christian believer is this, that he is under the law of faith also, whereby God justifies a man through his faith; or, as a believer, though he come short of perfect obedience to the law of works; but he must preserve a profound sense that he is (through this

want of perfection in his obedience) a sinner, saved by grace. Thus God alone can justify those, who by their works are not justified, which he doth by counting their faith for righteousness. We must believe that Jesus Christ is the Son of God, and, becoming through this faith, subjects of his kingdom, we shall be saved.

"Whose," then, "is this image and superscription," to which our likeness must grow? It is not that of the Cæsar of an earthly empire, but of the ruler of that kingdom which shall endure through ages of ages. We profess ourselves the subjects of this king, shall we not adhere to him? Shall we not use diligently all the means he gives us of growing in his likeness? Christ, being immortal, because sinless, became sin for us, who are by nature mortal and sinning continually. Why need Christ have died? He could not be truly said to have partaken of our nature, if he had not condescended to bear its griefs, and this the greatest, its subjection to death; and how could he have drawn all men unto him, if he had not been "lifted up"? In condescending to partake of the penalty of death, he took away, as it were, its disgrace. It is no longer a judgment for sin, but a sleep, a change, a passing from the temporal to the spiritual life. "O Death, where is thy sting? In rising from the grave, Christ has taken away its power or victory—"O grave, where is thy victory? Thanks be to God, who giveth us the victory, through our Lord Jesus Christ." Amen.

Dublin. M. B.

CHRISTIAN UNION.

(*Continued from page* 54.)

We shall begin by enumerating those congregational plans and institutions which we propose to recommend for consideration.—1. A catechetical system; 2. A Sunday, and, if possible, also a day-school; 3. A congregational library; 4. A conversation meeting; 5. Some effort, either alone, or in concert with others, of the nature of a domestic mission—it is probably in this connexion that a charitable fund would in general be best raised and distributed.

Some of these objects require no pecuniary support, or what is very trifling; others of them call in that as in other ways, for our best efforts. But the truth we believe

to be—and we will not fear to speak it plainly—that there are very few amongst us who have any notion what we ought to expend, according to our means, in the pecuniary support of the cause of religion, Christian improvement, and Christian benevolence. Accidental causes have generated bad habits, which only a few overcome; and supposing that they were doing all that could be required of them, with a really very trifling expenditure for this class of objects, men have otherwise appropriated their means, and find it difficult to change their plans. Those who have had the opportunity of observing the very different rates of contribution for religious objects which prevail in different places, and that the higher ones, where established by custom, are paid with as much cheerfulness and apparent ease as the lower, whilst the lower often proceed from individuals of as much liberality of feeling and zeal for religion as in other places readily pay the higher, will comprehend how much depends in this matter on custom, and on established arrangements, and will perceive that it cannot be impossible, supposing only tha it is right, to obtain an increased amount of subscription for religious purposes, by judicious efforts and gradual improvement. To us it is very plain, that if men were subscribing as they ought to subscribe for the support of public worship, the moderate additional payments necessary for the support of its accompanying institutions would seem much less formidable than they now do. Most of these institutions, though their utility is abundant, are carried on at a very trifling cost; and where a little more is required, it is to effect a good so great, that every heart which is accessible to the feelings of benevolence must be warmed by its contemplation.

Some may probably think the expenditure of time required by such plans as we have enumerated, even more entirely beyond reasonable expectation than their pecuniary support. In reply, we would only observe, that all by no means lay claim to the time of the same individuals. Some are called forth by one, some by another; so that on the whole the greatest possible number are made active labourers in improving themselves, and doing good to others. We observe likewise, that many of the employments engaged in, are of such a kind as to be in themselves interesting and delightful. They may, in some degree,

call off the attention from inferior pursuits, but they do not waste our time in reference to the great ends of life, or render our days less happy. Members of the same religious society should be united by very close bonds; and such institutions as we are speaking of constitute the safest and the best that can be employed.

It cannot be necessary for us to enlarge here on the utility of a Sunday School, nor does our purpose require that we should enter on the discussion of the best methods of conducting it. We will only say, no Christian congregation in these times ought to be without one; and it should be a real gratification to the teachers, to make the necessary sacrifices, in order to attend to it; the personal trouble or inconvenience being little in comparison with the benefit conferred, and being far outweighed by the pleasing consciousness of doing good, and by the beneficial influences on their own characters, which may be expected to result from such labours.

In this country, Sunday Schools are entirely for the benefit of the neglected, or at least of the humbler portion of society. In America, where nobody is left to depend on these means of instruction exclusively, and where the teaching is more entirely religious than it commonly is amongst us, the Sunday School is composed of all classes indiscriminately, and constitutes the religious school,—occupying the place of our catechetical lessons. It has often occurred to us, as an important inquiry, whether this plan might not, to a certain extent, be adopted with advantage amongst us; and whether the mixture of different classes which would thus take place would not be found highly advantageous.

Catechetical instruction is among the essentials of a union for religious improvement. No congregation can be expected or supposed to attain to durable prosperity without attention to it. The idea is, that religion, like other branches of knowledge, requires *systematic* instruction, which is the only safe foundation for the real utility of the detached reasonings, exhortations, and appeals to the feelings which are introduced into our public worship. There ought to be a regular gradation of lessons running through at least three or four years, and carrying the child from the simplest elements of religious instruction, through a variety of biblical studies, to a connected

series of lectures on the evidences, doctrines, and duties of the Christian religion.

A congregational library is an admirable institution. Books of practical religion, conformable with our views, and defences of what we esteem Christian truth, together with works on the evidences of religion, should form the staple; but all useful and harmlessly agreeable works may be advantageously introduced when they are attainable. Thus the members of the society are furnished with more variety of useful reading, especially of a religious character, than they would be likely to obtain by any other means. The young and the inquiring are able to obtain information respecting the foundations of our opinions, and silent missionaries are ever ready to go forth amongst those who seek for knowledge. A library is a great source of interest and improvement, especially to the young; and it has often proved the means of introducing the knowledge of our doctrines, and of the arguments by which they are supported, to those who might otherwise have remained in entire ignorance concerning them. An annual subscription, ranging from one shilling to ten shillings would be amply sufficient for the purpose.

CHURCH AND STATE.

Should there be a union between the Church and the State? Ought there to be a state-supported Church? It is a fact which no impartial reader of ecclesiastical history can have failed to perceive, that the interests of "pure religion and undefiled" have not been promoted by its alliance with the state. What the Church of Christ has gained by the connexion in worldly importance—in the "mammon of unrighteousness"—it has lost in purity, spiritual power, and saving efficacy. Such, I conceive to be the tendency, the effect of the union wherever it has been formed: but as whatever relates to our own land most interests us, I shall confine my observations on the evils of "Establishments" in religion, to the Established Church of England and Ireland, which, like the army or navy, has been a profitable speculation for enterprising youths, and has been, and is, resorted to as affording an honourable means of subsistence for the junior members of the families of the nobility. Scions of the aristocracy,

educated at seminaries and universities, where little attention is paid to their moral training, caring less for the "cure of souls," than for their dogs, are turned into the church, and through the influence of their rank and family are quickly elevated to important and lucrative livings. Having attained the object of their desire, a comfortable independence, they sit down at their ease in Zion, enjoy the varied pleasures and luxuries of life, while they commit to others, with a pittance not greater than they give their footman or butler, the "spiritual oversight" of their flocks. How unlike the Bishops whom the Apostles describe! When measured by the standard supplied by the inspired Paul, how far short do such men fall of it!

But it is urged in favour of state endowments, that it is absolutely necessary that the services of the clergy should be remunerated liberally, which they would not be if they depended solely on the voluntary support of their flocks, to induce men of *respectability* and *talent* to enter on the sacred office. But it might be fairly asked—does the immense, the princely income of the clergy really promote this object?—does it increase the dignity of those who receive it? Certainly they are enabled by it to occupy splendid and costly palaces, to roll along with gorgeous and showy pageantry, to clothe themselves in "purple and fine linen," and "to fare sumptuously every day." But, does this, I repeat, add to their real dignity? If so, how undignified, compared with them, was one of old who though "not a whit behind the chief of the apostles" laboured for his support "with his own hands," lest he might hinder the Gospel in its progress. And not the dignity of Paul alone would they eclipse, but even of him, also, who, though the well-beloved of the Father, and the Saviour of the world, had "not where to lay his head."

Can it be that the preacher of the doctrines of the Cross needs, to secure him respect, the trappings, the tinsel of gold, the influence which riches confer. Methinks that unless the inherent importance of his office, and those virtues with which he adorns it, procure for him respect, nothing else can, nothing else ought. Surely it is not to be gazed at by an astonished throng who may admire the splendour of his retinue, or the gorgeousness of his attire, that the Christian minister desires. Far different are the

sources whence real respect for the ministerial office flows. It is not from the wealth, the worldly independence of those who are engaged therein. But it is from their devotedness to the cause of virtue and religion, from their labours of benevolence, of usefulness, and of love; and especially from faithful "oversight" of the flocks that have been committed to their charge. For, while his "name" for usefulness and goodness may "be in all the churches" still the exertions of the faithful shepherd must be principally confined to the sheep of his own fold. And what is it, in the midst of one's flock secures to the Pastor their love, esteem, and confidence, and is productive of the greatest amount of good to them? Is it that wealth that enables the dignitary of the state-supported church to drive by with all the "dignity" that his high patronage confers, and with that air of self-importance which wealth usually begets, seldom deigning to recognize a member of his flock, and especially if he be a poor man? Is such a one more highly esteemed by those who wait on his ministrations than is the Roman Catholic Priest by his parish? Which has the more influence with his people? But let us waive the consideration of their respective influence, as the difference would be ascribed to the different degrees of information of their flocks. Well, we may ask—which is the more beloved, the more respected? Certainly, around the manse of the wealthy clergyman, and in his hearing, the poor may sometimes be heard to dilate upon his benevolence and his charity. Why, thus it would be easy to say—but what the great advantages of his bounty? why, the hungry are fed and the naked clothed, and this is most important: but what else?—why, whom does he assist? all those who may seem to need his aid? No; but those only who wait upon his ministry. Here his resources are made the means to the vilest ends; to bribe the poor impelled by necessity to sell their conscience for a morsel of bread, and to bow the knee where they cannot worship their God according to the dictates of their souls. The state-supported minister has thus the honour of manufacturing hypocrites.

But there is another and a higher class of hypocrites which the state-conferred revenues of the church are eminently calculated to manufacture; and to which I shall not further allude than by asking one question—has this

state gold never served as a gilding to coat over, and to render less bitter, a pill, which otherwise would have proved very nauseous and disagreeable to the taste, if not entirely unfit for use?

Further,—has the wealth of the Established Church tended to increase the respectability of its clergy by promoting the purity and holiness of their lives?—has it elevated their standard of morality? Let the reader think of the numerous cases, which the newspapers record, of clerical defaulters, who are brought to the bar of justice for the vilest and most heinous offences, for the grossest immoralities of conduct, and then form a judgment; and though it would be hardly fair to adopt the principle, "*ex uno disce omnes*," still when we find so many defaulters in a society, publicly exposed and convicted, we become suspicious of its other members, and we cannot but feel that there is something very wrong in its constitution; and to be farther convinced that there must be something fundamentally injurious to morals in state endowment, compare the state of morality among the clergy in the Established Church and the Roman Catholic Church of these countries;—to the priesthood of which latter Church there must be much stronger temptations to swerve from the path of personal purity than there can be in a church which does not enjoin clerical celibacy. To the cause of this I have already referred: in the Roman Catholic and other unendowed churches, there are no glittering, golden baits to entice men into their ministry for "filthy lucre's sake;" nothing but to be a servant of Christ, true and without reproach—a preacher of the pure gospel of salvation—useful to the souls of their fellow-creatures, can induce men to enter upon the sacred office. There is no princely revenue, no stately hall, no gilded pageantry, no high-sounding titles to attract the gay and thoughtless, who care little for their own improvement in the graces of the gospel, and less for the advancement of their flocks in the knowledge and love of the truth.

And as to talent, does it appear that the clergy of the Established Church are more learned and talented than those of other churches? They may wear a finer coat, but their minds are not adorned by richer stores of learning. Among Dissenters, and those, too, who receive state support in no form, we can find men of as sound

judgments and as deep learning as in establishments; men, too, who have drunk as deeply at the wells of eternal life, and who also have as much enriched every variety of literature by the productions of their pens.

But through courtesy to establishments, I have thus gone into details before stating my decided conviction that there should be no union whatever between the church and the state. I contend that there should be no such connexion, that the state should manage its own affairs, which are necessarily civil; while in things spiritual no man should interfere with the conscience of his neighbour. Worshipping Societies agree to appoint men prepared for the office, not to lord it over them, but to be ensamples to them, to enforce the Christian duties, to instruct the young, and to administer the consolations of religion at the bed of the afflicted. And if a number of such societies, concurring in what they may call essentials, choose to unite themselves into one body (assuming any name its members please, a Synod, Assembly, or Council) for the purposes of mutual improvement, and more extensive usefulness: well, that is no concern of others. Those who may differ from them either in points of doctrine or discipline may, and they have an equal right, if they choose it, form themselves into another community; while others again may, if they prefer it, adopt a totally different system, giving to one man the general oversight of the whole, or erecting each society into a separate and independent church. The government of the country, as a government, has, or at least ought to have, nothing to do with any of these churches as a church. But the members of the government, as individuals, ought to be at liberty to adopt whatever system of religion might approve itself to the judgment; while the members of churches are amenable to "the powers that be," not, however, as religionists, but as members of society.

And as to the provision for the clergy of every denomination, I should recommend the adoption of the equitable principle—"let those who employ them, pay them." A society inviting a man to minister to them in holy things, bind themselves to provide for his support, and should a congregation not be able to raise a competent sum, then, unless aid be afforded by wealthy societies, the minister must labour by some honourable means—this, however,

I do not approve of, except in cases where it cannot be avoided — to secure a subsistence. It should be endeavoured to be effected, that every minister should have as remuneration for his services in his flock, a competency; so that he may be enabled to devote the whole of his time to the sacred work. And to effect this, I should recommend that each Society, instead of supporting its own minister directly, should contribute according to its means to a General Fund, out of which the clergy of all congregations so contributing should be paid on some equitable principle. Or if any should think it more honourable to receive their salaries through the hands of the state, then, if the government will take the trouble of being their treasurer, let their supporters hand over their contributions to the government, who will portion it out to those for whom it is intended. But let none be taxed without his consent, much less against his will, to support a church he does not approve of, or a creed, an article of which he does not believe.

Under such a state of things, the dissenter would not be, as he is now, compelled to contribute to the support of that church, from which, on the ground of doctrine and discipline, he has been obliged to separate himself. Then the majority of the inhabitants of our native land, the Roman Catholics, should not be obliged to contribute from a pittance that is in many cases insufficient to supply the wants of themselves and their families, to pamper a handful of men, who delight in return, to hurl their anathemas on the heads of those upon whom they have been obtruded for support; while, at the same time, they, unaided, have to support the pastors of their choice and of their hearts. How comes it to pass that such a state of things is endured in a country that boasts itself of its justice and its freedom? I am rejoiced to know that men of influence are alive to the injustice. I rejoice, too, in the existence and successful operations of the Anti-State-Church Society. Let them persevere in their exertions; the public will soon become awake to the evil. Those in authority will feel the necessity of a change in the present state of things. Onwards they will be borne on the tide of public opinion, until we shall have a Repeal of the Union — not of the two countries — but of Church and State.

Jan. 13, 1845. AMICUS JUSTITIÆ.

LETTER ON TEETOTALISM.

To the Editor of the Bible Christian.

Dear Sir, — I was much pleased to perceive in your number for the present month, that, Dr. M'Kittrick in his address to the children of the Sunday school at Holywood, alluded in pointed terms to the drinking customs of society, and mentioned some striking facts illustrative of the unspeakable misery created by these customs. It is truly delightful to see educated and enlightened men coming forward in defence of the principles of Teetotalism; for, the more these principles are inquired into, the more they will be found essential to the promotion of human happiness. With equal wisdom, might we hope that the grain which we place in the earth, would spring up and bear an abundant harvest, without the aid of refreshing showers, or the vivifying influences of the sun; as expect that social happiness, or public or private virtue, could flourish in a community given to the use of intoxicating drinks. In vain are laws made to repress crimes; in vain are clergy appointed to preach the heavenly truths of the Christian religion, among a people who degrade and demoralize themselves by the use of alcohol. These truths are sustained by testimony too indisputable to be overthrown by the sophisms of opponents. Strong drinks have been found antagonists too powerful, or too insidious, for the *law* or the *gospel* to overcome, when these weapons for their destruction, are in the hands of men who sip themselves at the unholy fountain. Else, why is it that the terrors of the one, and the exhortations of the other, have utterly failed in their object of rendering men virtuous and religious? Crime and misery have stalked through our land; through England and Scotland, and over America; they were increasing with frightful rapidity, until it was found they must soon shake society to its very foundation. It was ascertained beyond all doubt, that their rise and progress were in a great measure owing to the use of intoxicating liquors, which irritated the passions of men, and which poisoned all the best affections of our nature. Their total disuse was advocated; it was adopted; it is now acted upon, by many millions of our fellow-men in these countries I have named. Teetotalism is proved to be abundantly, nay, under the blessing of Almighty

God, marvellously efficacious for the overthrow of crime and misery. Where it is practised, peace prevails, and comforts are found to flow in rapidly upon the people. In addition to all the advantages of a moral and religious nature which arise from teetotalism, its advantages to the health of its votaries is great and undeniable. To mention one instance in proof of this fact; Delirium tremens, that most appalling of all diseases, is now almost unknown in our hospitals; a teetotaller can never be afflicted by it; and, as a large proportion of our people are teetotallers, they are safe from its inflictions so long as they steadily adhere to their principles. Notwithstanding the advantages I have enumerated, and the thousands of houses that have been changed from abodes of misery into houses of happiness and comfort; the advocates of perfect sobriety have still to contend against the opposition of drunkard makers, in all ranks and classes of society. We have the sensualist sipping his poison, and contending that, as he takes it in moderation, there is no claim upon him to relinquish a gratification because others use it to intoxication. The miseries of wives and children reduced to destitution and starvation, by unfortunate drunken husbands, who were perhaps, led on to excess by these very men, awaken no sympathy in the breast of your *moderate wine drinker:* he will take his pleasure although hundreds whom he might save, are left to perish. Even ministers of the gospel are to be found in the foremost ranks among those who oppose the spread of "peace on earth and good will to man." What evidence of the mischief they are doing in the world, do drinkers of intoxicating liquors want? Are not hundreds of years' experience, and millions on millions of immolated human beings (according to archdeacon Jeffry, thirty millions and upwards, in England and America, are destroyed and rendered miserable by strong drinks, during the life-time of one moderate drinker) sufficient to convince them that their theory is as bad, as their practice is vicious? It is time for good men, for educated men, and in an especial manner, for clergymen, to come forth manfully and prove themselves advocates of morality and virtue, by becoming teetotallers; they can have no excuse for any longer keeping aloof, but the gratification of a miserable sensual appetite, which is similar to the wretched slavery of the unfortunate opium

eater, who likewise shelters himself under the sophism that he too uses *his* poison in moderation, and that he is therefore not accountable to God or man for the encouragement of a vicious practice. We all look upon opium as an article of common use with horror, but in comparison with alcohol, the miseries it produces are as nothing; so that the man who encourages the use of the latter, by example and precept, cannot shake off his responsibility to society, and to God, for his opposition to a system which is so eminently calculated as teetotalism is, to rid the world of the greatest curse which has ever afflicted mankind. If teetotallers had none but drunkards to contend against, their cause would soon be triumphant; for drunkards would soon be reclaimed, or they would quickly die off. It is *moderation men* who are the greatest opponents of universal sobriety; for, out of their ranks, a fresh crop of drunkards is ever arising; and the self-confident moderate drinkers are often impervious to reason; they walk on the brink of a precipice, over which thousands of them fall annually to be lost for ever in the dismal sea of drunkenness, unless saved by the friendly hand of teetotalism. We build Poorhouses, Hospitals, Lunatic Asylums; we endow them; we subscribe for their support; but such works are a false or mistaken philanthropy on the part of those who, in any manner, encourage the "drinking customs of our country;" they build up with one hand; they supply inmates with the other. I am delighted to find that a medical man in your neighbourhood has come out boldly in favour of Total Abstinence; that he has preached that doctrine to children. Happy would it be for our country, if all our youth could be brought up uncontaminated by a taste for alcohol. Happy would it be for our country, if the men of the present day could be induced to give up its use altogether. Then indeed, would the affliction which it brings into almost every family, by its insidious approaches on some of their members, be unknown. Vice in its ten thousand alluring shapes, and disease in its manifold appalling forms, would be greatly lessened and mitigated. Teetotalism alone, would not make a paradise of our country; but our history for years past, is a sufficient proof, that without it, we shall never attain any considerable degree of public or private happiness; for our drinking customs have ever

been the bane of both. Is it not therefore, imperative on all men to banish the wine cup from their houses? How can the parents who offer it to their children, under the certainty—judging from the unvarying testimony of ages—that many of them will assuredly be lured by it into the vortex of dissipation and destruction, be held guiltless by society for their evil example? The day is coming, when such practices will be condemned by the universal voice of public opinion. We punish with severity the highwayman and the murderer; we banish from society, him who has been unfortunately laid prostrate by that disgusting vice, drunkenness; but we neglect to stigmatize with just reprobation, those "drinking customs of our country" which are the chief promoters of these crimes. Where is our consistency? Where is that godly fear which should fill the hearts of parents, when they see the decanters, charged with poisons inimical to health and happiness, circulating round their tables, lest some of their beloved children should become victims on the altar of intemperance? How can they pray daily to their heavenly Father not to lead their offspring into temptation, when they are determined, daily, to rush into the direst temptation that has ever beset and upset poor human beings?

The melancholy cases detailed by Dr. M'Kittrick, must occur over and over again, so long as moderate drinkers lure the weak and unwary towards destruction. Youth are confiding and incautious; they see the evil thing introduced on all festive occasions; they never dream of danger, and when warned of it, they laugh, and feel confident it can never overtake *them;* and in tens of thousands of instances, they are caught by the spoiler in a net which they have no force to break through. The more I consider this great question, the more I am astonished at the apathy which prevails among educated men regarding it. Where the advocates of teetotalism should have most reason to expect support and active assistance—among the wealthy and the educated—there they find an inert and soulless opposition—for open and manly opposition, none dare to offer—and we have to turn to the poor for co-operation and sympathy; here we find them in abundance, and one strong reason of our constant appeals to the rich, is, our anxiety to save the poor from the risk of those numerous temptations which surround

them on every side, and which too often induce them to return to those brutalizing habits from which they had been saved by teetotalism. It is sad to think, that any regenerated human beings should be induced again to degrade their high nature, through the evil example of their fellow-men.

Believing that the improvement of society, and the happiness of the human race, are, in a great measure, dependent on the overthrow of our drinking customs, I am induced again to plead with your readers, on that great question. May the weakness of the advocate be changed into strength and power by the operations of truth on their hearts and consciences. Our profession of Christianity is but mere moonshine, devoid of warmth and vitality, unless we make it the rule of our lives. It never had a more insidious foe than the "drinking customs of our country."

I am, my dear Sir, yours faithfully,

JAMES HAUGHTON.

35, *Eccles-st. Dublin*, 19*th Jan.* 1845.

PSALMODY IN UNITARIAN PLACES OF WORSHIP.

One of the most interesting portions of the services of the sanctuary is, in my opinion, the singing of God's praise. I conceive it to be better calculated than any other exercise, prayer excepted, to beget and foster in the soul devotional feelings, to calm and soothe the agitated breast, and to spiritualize and elevate from worldly cares and vanities, the minds and affections of mortals. It is further eminently excellent as being a part—and in Presbyterian places of worship the only part—of the service, in which the whole assembly, rich and poor, learned and unlearned, old and young—forgetting for the time, their differences of circumstances, information, and age—can unite, as with one tongue and one heart, to celebrate audibly, the praises of the merciful Father of man. Oh! how enrapturing it is, to hear a congregation, as if with one voice, raising the hymn of praise to the author of their blessings and the foundation of their hopes. I have never been present on such occasions without having felt myself much benefited. Though a Unitarian from conviction, I must add (and I do so with regret) that I am but little indebted to my

own church for spiritual improvement of this kind. It is only when I attend—which is very seldom—some other church, the Methodist, or the Calvinistic Presbyterian, that I feel "how delightful 'tis to see a whole assembly worship" God by "making melody" unto him with their voices. It is a fact, which many as well as myself lament, that in our congregations generally, the people do not join to sing the praises of the Lord. How few are observed to raise their voice in celebrating the glory and honour of Him to whom they are indebted for all things, even life itself! Within the last few years I have had an opportunity of attending at public worship in nearly all the Unitarian societies in Ireland; and in almost every place I observed the evil to exist. In some places not a voice was to be heard except from the choir; in others—especially in the country—a few joined the precentor. Can this arise from indifference to the sacred exercise? Or is it because a congregation can afford to employ a precentor or a choir, they can discharge the duty by deputy? that, when they pay others to conduct the singing of God's praise in his temple, they need not trouble themselves further? Why not act on the same principle with regard to all the duties of the Christian life, and institute a mart for the sale of indulgences?

There is no doubt that many persons are deterred from engaging in this part of the exercises of the sanctuary, by the superior manner in which the choirs in some of our churches discharge their duties. At public worship I have heard some of the most difficult and elaborate pieces of music introduced, which few were acquainted with, and from the effect and beauty of which, none would venture to detract by taking part. I must confess, however, that I do not approve of such performances at religious worship. They are not calculated, as I think, to create or strengthen devotional feelings in the mind of the worshipper. Notwithstanding the evidence of my senses to the contrary, I cannot help imagining myself, while listening to these fine pieces, to be—not in the house of God, but—at a concert or the opera. According to my view, there should be no piece of music introduced into a house of prayer, but what every person may know something of; it should, in every case, and on all occasions, be simple, solemn, and impressive; and where the people do not seem to feel it their duty to raise their voice in their Maker's praise, on

occasions when they are met professedly for the purpose of worshipping him,—the minister ought, I think, to impress its importance and usefulness on their minds.

There is one other point which I would recommend to the consideration of congregations. It is this: that the services of those who sing at public worship for remuneration, should be dispensed with. How often are persons of very doubtful characters engaged to conduct the people's praises? And there are instances, too, of parties employed to discharge this most important office, who do not entertain a single doctrine that is inculcated in the psalms and hymns they sing. Those appointed to convey to the throne of the majesty on high a congregation's thanksgivings and praises, not to respond to a single sentiment they utter! Is it too harsh to call this a solemn mockery —a religious farce?

I believe there is not a congregation in our connexion which could not conduct its own singing, and thus be free from the evils above mentioned. Besides, the service would then be, as it ought to be, a free-will offering. And that this might be the more easily effected, all young people should avail themselves of the opportunities that may offer of acquiring some knowledge of music; a few lessons and a little practice would enable any person to join in singing such plain and simple tunes as are alone appropriate for public worship. It is not the beauty of the execution that will recommend our praise and thanksgivings to Jehovah. If the heart properly feels, what the tongue however imperfectly expresses, the service will be acceptable to God, and useful to the worshipper.

A Unitarian Christian.

January 14*th*, 1845.

POETRY.

ETERNAL LIFE.

Eternal Life!—Fix thy keen gaze
On those two words with thought profound!
And ponder how your mispent days,
Your silly thoughts, and idle lays;
Your pompous deeds, or evil ways,
Agree with such a sound.

Eternal Life!—However short
May seem the time we speak or write
These solemn words—yet 'tis no sport,
No thing to mock at, then resort
To worldly themes, or pert retort,
With wit's too brilliant light.

Eternal Life!—"There is no haste:"
Thus spake the fool—"Why canting so?
You say our sands all run to waste;
Why should our present joy be chased,
And those endearing thoughts erased
We love so well below?"

Eternal Life!—These precious words
The heart's deep want, the soul's best gain!—
Oh! bow before the Lord of lords,
His flowing fountain still accords
Fulness of bliss earth ne'er affords,
Whose gifts oft prove a pain.

Eternal Life!—Lift up the hand,
And solemn bend the lowly knee
Before the throne.—'Tis God's command
Ye join the high and holy band,
Who near his footstool take their stand,
And his salvation see.

Eternal Life must here begin;
For lo! the blessed Jesus said,
"The kingdom of Heav'n is within.
He who eternity would win
Must learn he cannot *live* in sin.
Such whilst he lives is *dead*."

M. B.

Dublin.

TO THE CROCUS.

How welcome is thy vernal blow,
With streaks of deepest darkest blue,
Or stainless as December's snow,
Or radiant with the morn's bright hue.

A period of but slight repute;
"One little month" has scarce passed by,
Since, prisoned in thy bulbous root,
Slept that profuse and varied dye.

Now, like "the lilies of the field,"
Thy blooms give birth to pensive thought;
Pensive, not sad; they comfort yield,
And rise with deep instruction fraught.

Like to thy rainbow-coloured blow,
While in the sombre root it lay,
Are thoughts which shall hereafter glow,
And ripen in immortal day.

Oh! if we here with pious care,
Kept watch around such precious birth,
How sweet would be the voice of prayer,
Like incense from the grateful earth?

Belfast. R. P.

A LEAF FOR CHILDREN.

RUTH, AMY, AND THE VIOLET.

These two little girls were sisters, and lived in Pennsylvania. In early spring, as the violets began to bloom, they were playing in a meadow, near their father's house. They both happened at the same time to see a violet before them. Both ran to it. Ruth, the elder sister, came to it first, and plucked it. Amy was angry, and cried out, "I saw it first, and it belongs to me."—"No, it is not yours, it is mine," said Ruth; "for I saw it as soon as you did, and I got to it first, and plucked it. So I have got it, and you shall not have it." Amy was quite furious, snatched at the flower, and struck her sister. Then Ruth became angry, and struck Amy. So they fought about it, and screamed, and beat each other. Their mother heard them, and came to see what was the matter. She found her little daughters tearing and beating each other.

"What does this mean?" asked the mother.

"Ruth got my flower," said Amy.

"No, I did not, mother," said Ruth. "It was mine. I saw it first and plucked it.

"But where is the flower?" asked their mother.

Lo! it had been torn to pieces in the fight! Thus each claimed the flower by right of first discovery; and in fighting to decide who saw it first, and who should have it, both lost it!

How could this fight have been prevented, and the sweet violet, and the sweeter spirit of sisterly love and affection, been preserved? Ruth said she saw it first, and claimed it. Amy said she saw it first, and claimed it. Now, though Ruth had the violet in her hand, if when Amy said, "It is mine, I saw it first, I will have it," Ruth had said to her, "Sister, if you think the pretty flower is yours, you may have it; I should rather let you have it than keep it myself; *I would rather have your love than all the flowers that grow*," would there have been any fight—any coldness or unkindness between the sisters? None. They would have saved their sisterly affection from so rude a shock, and the sweet violet too; and Amy would not have cared whether the flower had been in her sister's hand or in her own. She would have enjoyed it just as much—nay, more, had it been in her sister's. The sweet and pretty flower belonged to him who made it. God made it to delight the two sisters. How wicked in them to get angry and to fight about it.

Our heavenly Father made the earth, and all the beautiful things that adorn it. They are all his. He invites all his children to come and enjoy them. We admire them; we see that there is more than enough for all; and it would seem that, as children of a common Father, we might look at them, and use and enjoy them, in love and peace. Yet, as soon as we see the beautiful things our Father has laid before us, to please us, and make us happy in his love, and in each other's love, we begin to fight for them, as Ruth and Amy did for that pretty violet.

One says, "This land is mine—I found it first." Another says, "No, it is mine—I found it first."

"This gold and silver are mine," says one. "Let none dare touch them without my leave."

"They are mine," angrily responds another. "I will 'kill, slay, and destroy,' all who touch them without consulting me."

One gets possession of the treasure first. The other comes up, and tries to snatch it away. The first struggles to keep it—the other to take it. One strikes the other. The other strikes in return. Both get enraged. Blows follow. Love gets out, wrath comes in. Blood flows, limbs are broken, and bodies torn to pieces. Thus these brothers and sisters,—children of the same family,—fight about the sweet and pleasant things their kind and loving Father has given them! *Can it be?* It would be far better for them to say in such a case, "if you think this land, grove, spring, river, ocean, mountain, or valley, is yours, take it and keep it; only love me, and give me a brother's love. I would rather have the affection of one kind and loving heart, than all the gold and silver of the earth."

NOTICES OF BOOKS.

1. *A Kiss for a Blow; or, a Collection of Stories for Children, showing them how to prevent quarrelling.* By HENRY C. WRIGHT. Pp. 180.
2. *Six Months at Graefenberg, with Conversations on Nonresistance, and other subjects.* By HENRY C. WRIGHT. Pp. 358.

WITH the former of these volumes, many of our readers may be already acquainted. We know that it is a favourite in several of our congregational libraries; but we are persuaded, that its wider circulation among the young would have a most salutary influence on their temper and conduct. The "Leaf for Children," for the present month, is an extract from its pages. The amiable Mrs. Child, in speaking of it, thus describes its character very justly:—"This excellent little volume for children is full of short stories founded on facts, all intended to illustrate the beauty of forgiveness. It is written in a most genial and loving spirit, and with childlike simplicity of style. I was so charmed with it, and felt so sure of its having a blessed influence on the rising generation, that I was at once seized with a vehement desire to buy a donkey and cart, and ride round the green earth, dropping one into the hands of every little child."

"Six Months at Graefenberg" will be chiefly interesting to some, from the particulars which it gives of the

celebrated Priessnitz, his establishment, patients, and mode of administering the cold water for the healing of all diseases; but we conceive that the chief value of the book consists in its advocating, in a calm and pleasing manner, the great principles of peace and love to which Mr. Wright has devoted himself. It is remarkable for the bold and fearless spirit in which it attacks every practice and institution, however popular or respectable, that seem to be opposed to the religion of love. The following extract will illustrate the author's sentiments; it happily exposes the inconsistency of professing Christians of the highest religious character, and gives us anything but a pleasing picture of the venerated Pilgrim Fathers:—

"Americans lay claim to high civilization, make great profession of their regard for the Heathen, and of horror at the cruelties perpetrated around the altars of idolatry. But instances of greater hypocrisy and inhumanity cannot be found among savages, than among these professed Christians. They are punctual in making long prayers, strict in the performance of religious rites, loud in proclaiming their love for souls, fervent in expressions of sympathy for perishing idolaters, liberal in furnishing the means to send them the gospel. Yet at the same time, in their own country they sell babies by the pound, tear husbands and wives asunder, part parents and children without remorse, and barter immortal beings like the brutes that perish. Without a look of pity, they pass by three millions of slaves lying at their doors, crying for help, and enter missionary meetings, to show their sympathy and love for human beings on the other side of the globe. They profess to abhor theft, and yet they live by stealing men; they are greatly concerned lest some should be without a Bible, and yet would punish with stripes and imprisonment the man who should present one to their slaves; they condemn the pope for forbidding Catholics to read the Bible, and they punish their own slaves without mercy if they attempt to read it. The very men who enact and execute the atrocious slave laws of America, and who hunt the fugitive slaves with bloodhounds and rifles, are seemingly very devout and godly men.

"Those who passed the following law were counted 'the salt of the earth, and the light of the world:'—'It is ordered by the court, that whosoever shall shoot off any gun on any necessary occasion, or at any game whatsoever, except at an Indian or a wolf, shall forfeit five shillings for every such shot, till further libertie shall be given.' Can it be believed, that those who framed this law professed to be examples of Christian love and kindness, to the very Indians whom they thus class with wolves, and regard as lawful game? These were the Pilgrim Fathers of New England, men who professed to walk with God.

"The ferocious pirates of the seventeenth century, 'history informs us, never embarked in an expedition, without publicly praying heaven for success; nor did they return, loaded with booty, without solemnly returning thanks to God for their good fortune. Praying pirates! Why not, as well as praying man-stealers, and man-killers!

"A Presbyterian divine, named Sprigge, who was a chaplain in General Fairfax's army, says, 'Many of the officers, with their men, were much engaged in prayer and reading the Scriptures, an exercise that soldiers till of late have used but little. Men conquer better as they are saints than soldiers.'

"The following commission, to a man who headed a military expedition against the Indians of North America, was framed by those who professed to be the chosen people of God, sent by him to teach those very Heathen to 'love their enemies,' and to 'overcome evil with good.'

"'Improve your forces for discovering, pursuing, subduing, and destroying the common enemy.

"'They (the soldiers) shall have all lawful plunder, and the reward of eight pounds per head for every fighting Indian slain by them, over and above their stated wages.

"'Take effectual care that the worship of God be kept up in the army, and morning and evening prayer attended to, as far as may be; and as the exigencies of your affairs will admit, to see that the holy Sabbath be duly sanctified. Take care, as much as may be, to prevent or punish drunkenness, swearing, cursing, or such other sins as provoke the anger of God.'

"What must have been the moral blindness which dictated a document, that offers eight pounds per head for every Indian slaughtered, and winds up with a special charge to do nothing to provoke the anger of God! In the execution of this commission the following incident occurred, as related by Trumbull, a 'doctor of divinity:—'The Indians, 4,000 strong, were in a fort, when they were surrounded and attacked. The enemy begged in abject terms for quarter. The English denied it. The English had nothing to do but load and fire, the Indians being penned up and huddled together, so that scarcely a shot was lost. The fort was soon filled only with the dead and dying. Parents and children, the sanup and squaw [the girl and the married woman], the aged and young, perished in promiscuous ruin. Of the 4,000, only 200 escaped.'

"Another scene at another fort, where about 600 Indians, mostly women and children, were butchered, is thus described:—'The number destroyed was over 400. It was a fearful sight to see them frying in the fire, and the streams of blood quenching the same, and the horrible scent thereof! But the victory seemed a sweet sacrifice, and they gave the praise to God!'

"The same Rev. Doctor adds: 'This happy event gave great joy to all the colonies. A day of thanksgiving was appointed; and in all the churches of New England, devout and animated praises were addressed to Him who giveth his people the victory, and causeth them to dwell in safety.'

"Comment is needless. Such were the Puritan fathers of

New England; whom in childhood I was taught to reverence as men especially deputed by heaven, to bring the poor Indians home to their Father and their God, and instruct them in a religion of love and forgiveness. No wonder that such men enacted the following laws against a professedly Christian brother:—'No food or lodging shall be allowed to a Quaker. If any person turns Quaker, he shall be banished, and not be suffered to return on pain of death.'"

INTELLIGENCE.

THE MONTREAL UNITARIAN CONGREGATION.

The Rev. J. Cordner, the minister of this infant society, in acknowledging a handsome remittance in aid of their building fund, received through the Treasurer of the Board of Missions of the American Unitarian Society, thus alludes to the state of the congregation.

"The workmen are still engaged on our church. I believe I told you that we expected to have it ready for use this winter. In this, however, we have been disappointed through some unforeseen delays. We have got a large room finished in the basement story which we intend for a school-room, into which we removed for public worship on Sunday last. It is much more roomy and commodious than the place we have hitherto occupied. At our first meeting within the walls of the church we administered the Lord's Supper, which was the first time, as far as we can discover, that that ordinance has been dispensed in Canada by an avowed Unitarian minister. We had made partial arrangements for having the Communion long before, but a variety of causes obliged us to postpone it from time to time. Our evening service was very well attended also. Several strangers were present.

We intend to continue our services in this room in the basement story until the interior of the church is completed. The society here is quite hopeful of success, and much gratified by the meetings of last Sunday; but the congregation is not yet over its difficulties or its dangers, nor can it be said to be yet firmly established. Much remains to be done. It would be an important matter towards success if we could take full possession of the new church unembarrassed by debt."

JOSEPH BARKER.

Our readers are aware that Joseph Barker, whose preaching and tracts on Evangelical Reform have for some time attracted so much attention in the north of England, has been lately lecturing in London. He seems to have been well received in the metropolis; his services were most numerously attended. Before his departure, a public tea-party was held, Dr. Bowring, M. P. in the chair, at which a resolution of thanks was passed for his services, and a just tribute was paid to his zealous and success-

ful labours in the cause of pure and undefiled religion. At this meeting a subscription was set on foot, for the purpose of presenting him with a steam printing-press, that he may thus be enabled to circulate his valuable tracts at a still lower rate. A correspondent of the *Christian Reformer* thus describes him :—

"Having been to hear Joseph Barker once or twice during his visit to London, you may like to know the impression he has made upon me. I went not too much prepossessed in his favour, expecting to find much that was good mixed up with much that was *crotchetty*. I have been agreeably disappointed. He deals chiefly with great principles, which no believer in Christianity can gainsay. He is a man who must, I think, please all who like sincerity, earnestness, and simplicity. I have heard nothing new from Joseph Barker—little that I have not heard scores of times before from other Unitarian ministers; but old truths are presented by him in a new dress, and with a force and power such as I have never seen equalled. He is a much more *quiet* preacher than I anticipated; there is no froth, no noise, little declamation, and no attempt at oratorical display. You see before you a man whose heart and soul are evidently engrossed with the work he has in hand. In the midst of his pulpit services, the person who thinks least of Joseph Barker, I should imagine to be Joseph Barker himself. His distinguishing characteristics are earnestness and plainness. There is no withstanding his home-thrusts, whether they be directed at the head or the heart. Brimful as he is of kindliness, he tears away with a merciless hand all the bandages with which our self-love would seek to hide our moral sores. Love—love to God and love to man—is the grand element in Joseph Barker's idea of religion. His concern is much more for the heart than the head. For speculative errors he cares but little, so that there be loyalty to the truth, whatever it be, which each individual mind conceives. 'The notion,' he says—I think I quote his exact words—'that God is displeased with his creatures unless they hold correct views of God, is unworthy of God. God must be pleased with his children, however widely they err, when they try to please him.' And he illustrated this beautiful truth, in a way which no heart could resist, by a reference to his own dealings with his family. He has the Bible before him; but the contents of the various books appear to be almost as well fixed in his memory as on the printed page; he quotes text after text, passage after passage, with more readiness than most persons could read them; and he shews much tact in the application of Scripture to whatever truth he is anxious to impress on his hearers' minds. His sermons exceed the ordinary length, generally occupying from an hour to an hour and a half; but so entirely is the interest and attention kept up, that you have no feeling of weariness, and can scarcely believe he has been talking so long. His 'ready utterance' equals, if it does not exceed, that of any man I have ever heard. His command of words seems inexhaustible; they flow as water from a well-supplied fountain, with apparently as much ease to himself as satisfaction to his audience. He has humour, and knows how

to use a good-natured sarcasm with wonderful effect. I am mistaken in Joseph Barker, if he be not fashioned of the clay from which prophets, apostles, and martyrs of old have been formed; and shall be much disappointed if he do not prove a powerful instrument in awakening the professedly Christian world to something better than the mere nominal, professional, counterfeit Christianity which prevails so extensively in all churches."

FATHER MATHEW'S EMBARRASSMENTS.

As some of our friends have been anxious to know the particulars of Father Mathew's embarrassments, we think it right to publish the following extract from a speech, lately delivered by J. S. Buckingham, Esq. at a public meeting in the town of Leicester:—

"The Rev. Theobald Mathew, usually called Father Mathew, was a Catholic monk, of the order of St. Augustine, who had taken the vow of poverty. He was a most disinterested man, and constantly in the habit of doing good among all classes of persons, without distinction. Mr. Mathew was so extensively known and respected, that his income in presents might be from £500 to £1,000 a year. Yet his house was not worth above £12 a year, with deal tables, no carpets, and no curtains to his bed. When he inculcated abstinence, the people told him that strong drink was necessary. He showed them, from his own example, that it was not; and reasoned with them on Scriptural grounds. His exhortations had great effect, particularly on account of his religious character; and some were induced to make trial of abstinence. Some of these were cured of head-aches, and other pains, which they had previously had; and others, who had been afflicted with sores, found that they healed up. They, in their ignorance, attributed these results to some holy influence exercised by Father Mathew: though he always disavowed it, and explained, that these benefits were but the natural effects of the disuse of injurious stimulants. Some, nevertheless, would not believe but that there must be something miraculous in it; while others exaggerated the effects which had been produced. And this feeling, though it was a mistaken one, led to this benefit, that many persons came to him from the farthest parts of Ireland, and Temperance principles were thus most widely diffused. Most of these people had to come on foot; and in many cases the journey occupied one, two, or three weeks, so that they had exhausted all their means of support by the time they reached Cork. He could not bear to see these poor people in a destitute state; and *his first great expenditure* was in small sums given for their relief. This might be called an indiscretion; but he (Mr. B.) wished such indiscretions were more frequent. Another expense incurred by Mr. Mathew was in journeys. Latterly, he had been taken free by almost all public conveyances, and even many hotels would not receive anything from him, since his presence always attracted a number of peo-

ple, which was to their advantage. But it was not so at first; and even now, in travelling, some expense was inevitable. He (Mr. B.) had accompanied him several journies; and he saw that when poor persons took the pledge, he did not like to part with them without giving them something, as a token of good will, and as a memento to aid in inducing them to adhere to the engagement they had entered into. Then there were medals, with ribbons to wear them with. These were sold to those who could afford it; but to those who could not, they were always given. Some might look upon all this as a vain show. But it was not so; it was an instrumentality by which the cause was advanced. It had a tendency to keep man from relaxing. The possession of the medal reminded him, when he got home, of the pledge; and, if he broke that pledge, the absence of his decoration would be perceived by his neighbours. In many towns, no place of meeting could be got. There were usually but few of any affluence, and temperance halls were often commenced, which could not be finished, until Mr. Mathew became responsible; and in many cases his responsibility was increased by other parties failing to fulfil their promises. These were indiscretions. But if they would have an enthusiast, it must be so; they must have his failings with him. They could no more have one without the other, than they could have boiling water without its scalding property. There was one fact within his knowledge, which was not commonly known. A wealthy man in Cork had promised Mr. Mathew £5,000 towards these liabilities. But he was seized with paralysis, and died without a will, and his heir refused to recognise the engagement. Father Mathew would not have made the progress he had without these aids. No cause could do without them in some form or other. The great question was, 'Is the amount of good done equal to the expense incurred?' He would answer it by facts. Five millions in Ireland alone had taken the pledge. Would they give a guinea to reform a drunkard? Then this reform, if it could be bought with money, was worth five millions sterling. It could not be so bought directly; but it had been greatly promoted by the expenditure of money; and all this had been done at a few pence per head. So advantageous a purchase had never been made since the world began."

OBITUARY.

ALEXANDER STEWART, ESQ.

"We have to announce the death of this old and respected gentleman, which took place at his residence, Ballyedmond, Rosstrevor, in his 93d year. He was a man of extraordinary power and clearness of intellect; and his mind remained vigorous and active till the close of his long life. He was, we believe, the oldest magistrate in the County of Down. He had been an able and acute lawyer, and was, at the time of his death, the oldest man who was or had been (for he had long

ceased to practise) connected with the Irish bar. He had latterly become nearly blind, but his cheerfulness was in no degree abated; and we were often struck (for he was in the habit of honouring us with a visit, whenever he came to Belfast) with the wonderful, and apparently altogether undiminished activity and strength of his mind. Highly endowed as he was, and possessed of the finest principles of independence and honour, he was alike admired and respected, till the close of a life of such extent as is the lot of few to arrive at."

These remarks on the character of this highly respected gentleman are copied from the *Northern Whig*. We can bear our testimony to their truth; and may add, that, after his return from India, where he spent many years of his life, he took a warm interest in the Unitarian cause. He published an able pamphlet on the Trinity, fourteen years ago, with more particular reference to the arguments of Horne, Dwight, and Nelson, author of the work on Fasts and Festivals. Being a conspicuous advocate of this everywhere-spoken-against way, he was attacked by a neighbouring minister in a pamphlet, the precise contents of which we do not now remember, but which we believe to have been disrespectful and abusive. To this, he at once prepared a reply, which he designed for the press, and which would have sustained his former character, for force of argument, as well as for courtesy and gentlemanly bearing; but when he found, on consulting with his friends, that the pamphlet to be answered was totally unknown, and therefore his answer could not have been fully understood, he dropped the intention, and thus avoided giving life to the still-born production of his adversary.

Died—On Thursday, the 16th of January, 1845, in the 69th year of her age, ISABELLA, wife of ANDREW MARSHALL, M. D. of Belfast. Although any studied encomium would be inconsistent with her retiring habits, and unobtrusive character, it is only justice to her memory to allude to that clearness of judgment, warmth of affection, and steadiness of attachment, which she possessed in an eminent degree; and to record that she was, throughout life, an ardent supporter of civil and religious liberty. Her departure was awfully sudden: while in apparent health, and enjoying the society of her family, she was struck down by a violent affection of the internal frame, which in an instant rendered recovery hopeless, and proved fatal in less than an hour from the commencement of the attack: giving to thoughtless mortals another solemn confirmation of the Scripture warning,—"There is but a step between us and death!"

TO CORRESPONDENTS.

It is requested that all communications intended for insertion in the *Bible Christian*, will be forwarded not later than the 10th of the preceding month, addressed (if by post, prepaid) to the Rev. C. J. M'ALESTER, Holywood; or, otherwise, to 28, Rosemary-street, Belfast.

THE

BIBLE CHRISTIAN.

(THIRD SERIES.)

No. IV. APRIL, 1845. VOL. VII.

THE TITLES, ATTRIBUTES, AND WORKS OF CHRIST.

DO THEY IMPLY HIS DEITY?

IT is alleged that the titles, attributes, offices, works, and words of Christ imply that he is God. Let us attend to these particulars.

You say that Jesus is sometimes called God. True. This name is also given to mere human beings. The Almighty said to Moses, "I have made thee a *God* to Pharaoh." And to the Jews he gave this command, "Thou shalt not revile the *Gods;*" meaning the magistrates. If, therefore, the application of this title to Jesus proves him to be the infinite God, then Moses and the magistrates are proved to be infinite Gods. This conclusion you cannot admit. You must therefore conclude that the *name* is applied *in an inferior sense to created beings.* It is so applied to Jesus. Turn to the first of Hebrews. You say he is there called God. In the very next verse you read these words, "Therefore *God,* even THY GOD, *hath anointed* thee with the oil of gladness *above thy fellows.*" If there was a God above Jesus, by whom he was anointed, surely he could not be that supreme God. And if he was *exalted* over his *fellows,* or equals, he must be a dependent being. You see, therefore, that the name God is applied in this place in an inferior sense; and instead of proving Jesus to be God, it proves directly the contrary. In Isaiah, you read this sentence, "Unto us a *child is born* — and his name *shall be called*—the *mighty God.*" It does not *read* that this *child* either *was,* or *is,* or *ever will be,* the mighty *God;* but simply that his *name* should be so *called.* You will

find no difficulty in understanding this passage, when you notice the lofty names which the Jews gave, not only to their children, but to places, and inanimate objects. Elijah means "God the Lord;" and Jerusalem is called "the Lord our righteousness." But you do not suppose that either this person, or this place, is really Jehovah. Neither can you believe the *child* is the mighty God. So in *every* instance in which Jesus is called God, a moment's examination will convince you that the name is applied in an *inferior* sense. He is indeed called by the most exalted titles; he has indeed received a name which is above every name; but it "*was given him*" by his God and Father. Those very passages, therefore, in which the highest names are given to Jesus, afford positive proof of his inferiority to the Father. And if you say he is God, you contradict the Scripture testimony, and consequently deny the Lord Jesus. Exod. vii. 1; xxii. 28. Heb. i. 9. Isaiah ix. 6. Jeremiah xxxiii. 16. Phil. ii. 9.

A few other passages occur in which the name of God seems, at first view, to be applied to Jesus. Let us give them a fair examination. In the first of John you read—"In the beginning was the word, and the word was with God, and the word was God." At first sight, you might think the *word* meant the *Son*. But you will be convinced that this is impossible, if you will put *Son* in the place of *word*, and *Father*, or *Father* and *Holy Spirit* in the room of God. In the first instance, it will read — In the beginning was the *Son*, and the *Son* was with the *Father*, and the *Son was the Father*. To say the *Son was the Father*, is false and absurd. Try the other method. In the beginning was the Son, and the Son was with the Father and the Holy Spirit, and the *Son was the Father and Holy Spirit*. This is still worse. To say the *Son was the Father and Holy Spirit*, is not only false and absurd, but nonsensical. You must therefore conclude the *word* cannot mean the *Son in any sense*. And this conclusion may be confirmed by other passages from the same gospel. Only a few verses below, John declares, "No man hath seen *God* at any time, but the only-begotten *Son* had declared the Father." If the Son was *God*, he had been seen by this very apostle. But he informs us — not that the Son was God — or the

Father; but that he had manifested the Father's perfections to the world, the Father's *wisdom* in his instructions, the Father's *power* in his miraculous works, and the Father's *moral goodness* in his character; so that whoever had seen the Son, had *seen all of the Father that could be manifested to mortal eyes;* but the Son was not himself that Father, and no third part of that Father. John also said that he wrote his gospel, expressly that "ye might believe that *Jesus is the Christ, the Son of God.*" If he is the Christ or anointed, he can be no third part of that God by whom he was anointed: and if he was the *Son* of God, he could not be the God and Father on whom he was dependent for existence. And you cannot think the apostle so inconsistent, as to suppose he would begin his history by asserting that Jesus was God, and *conclude*, by saying, he had composed his work to prove directly the contrary; even that Jesus was *the anointed Son* of God? But the plain, unequivocal assertion of Jesus, that *his Father* was the *only true God*, is sufficient of itself to dispel all doubt on the meaning of this passage. The "*word*" therefore means the "power of God considered as in action;" that wisdom and power which have ever been with God, even an essential part of himself; and which were displayed in creation, in providence, in the Jewish dispensation; but especially, which dwelt in Jesus, and were manifested in *his* words, and works, and character. John i. 1, 18; xx. 31.

In the same gospel you find Thomas exclaiming, on seeing the risen Jesus, "My Lord and my God." At first sight, you might think Thomas called Jesus his God. But imagine yourself in a similar situation. Suppose an endeared friend, whom you had committed to the grave, should stand before you in health. You would naturally exclaim, O my friend, and O my God; first expressing your surprise at seeing your friend invested with life, and then your gratitude to God who had wrought the miracle. This affords an explanation of the sentence. Thomas first exclaimed, My Lord, meaning Jesus; and then My God, meaning the *Father*, who *had raised Jesus from the dead*, as the apostles *uniformly* affirmed. Not once have they said, either that *God* was *crucified*, or that *Jesus restored himself* to life. Do you say that Thomas spoke directly to Jesus? So did Jonathan speak directly to David in these words, "And

Jonathan said unto David, *O Lord God of Israel*, when I have sounded my Father." Does this prove David to be the Lord God of Israel? This you cannot admit. Can you then admit that Thomas, educated in the belief of one eternal, spiritual Father, believed that this Lord God of heaven and earth had been crucified, and laid in the grave three days? Why not be consistent, and exercise as much common sense in the former case, as in the latter? Then you will come to the conclusion, that the word God in this passage does not belong to Jesus in any sense. John xx. 8. 1 Samuel xx. 12.

In the book of Acts, you read these words, "to feed the church of *God*, which he hath purchased with his own *blood*." In this passage, the word *God* should be changed to the word *Lord*. For *Lord* is the true meaning of the *original* Greek word. You could not, however, be led into error by the verse as it now stands: for you would recollect that *God* is a *spirit*, and can have neither *flesh* nor *blood*. Especially, would you remember that the infinite *Creator* could not be murdered by his dependent *creatures*. You would therefore conclude, either that the word *God* was applied to Jesus in an *inferior* sense, or was a mistranslation. Acts xx. 28.

In the Epistle to the Romans, you find this sentence, "Whose are the Father's, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever." At first sight, you might think Paul declared that Jesus was God. But you will be convinced to the contrary, if you look at the sense and connexion. Paul said Christ was a regular descendant of the Israelites. This is plain. Now, could he say in the same breath, that THIS JEWISH DESCENDANT WAS GOD ALMIGHTY! Can you believe the inspired apostle would utter such absurdity? Perhaps you will say he spoke of his human nature because he used the phrase, "as concerning the flesh." I take you on your own ground. In the verse but one above, Paul speaks of *his "kinsmen according to the flesh."* Had his kinsmen two natures? If you cannot admit this, you cannot *consistently* admit that this phrase means anything more than *natural descent*. In this last sense, and in no other, is it ever used by the sacred writers. Now you must conclude, either that the apostle declared a regular descendant of the Jews was God Almighty—a shocking absurdity; or that he did not

call Christ God? What, then, is the true meaning of the sentence? Let me give you a translation of the whole passage, as corrected by a distinguished scholar: "Who are Israelites, whose was the adoption, and the glory, and the covenants, and the giving of the law, and the service of the temple, and the promises; whose were the fathers, and of whom was Christ according to the flesh; HE WHO WAS OVER ALL BEING GOD BLESSED FOR EVER." The original admits this rendering. Thus you obtain a natural, a consistent, an important meaning. But if you make the word God refer to Christ, you prove too much; for you prove that he is GOD over ALL, *even over his own* FATHER, who is repeatedly called the ONE, ONLY TRUE GOD. If, therefore, you would make the apostle rational, and consistent with himself, you must conclude the word God, in this place, does not mean Jesus. Rom. ix. 3, 6.

In an epistle to Timothy, you read these words, "*God* manifest in the flesh." In this passage, the word *God* should be changed to the words "*he who.*" This is the correct translation of the *original* Greek word. The sentence, however, as it now reads, would not lead you into error; for it asserts that the person who was manifested in the flesh, "was justified in the spirit;" and also "*received up into glory.*" Now, to say that *God was received up into glory*, is an absurdity. For he was never out of glory; he fills immensity; he is in all places, and in all places glorious and infinitely happy. You would, therefore, conclude, either that the word God was used for Jesus, in an *inferior* sense, or that it was a mistranslation. 1 Tim. iii. 16.

In the first epistle of John, you find this passage. "We know that the *Son* of GOD is come, and hath given us an understanding, that we may know *Him that is true;* and we are in *him* that is true — even * in his Son Jesus Christ. *This* is the *true God* and *eternal life.*" At first view, you might think *this* referred to Jesus; and if so, he would be called the true God. But a moment's attention will convince you to the contrary. For by *Him that is true* must be meant God — the Father. Then if you refer *this* to *Jesus*, you make *him* the *true*

* You notice the word *even* was put into our Bible by the translators.

God; and you shut out the *Father* from being *any part of God.* This would be false and absurd. You therefore see that *this cannot* refer to *Jesus;* but to *him that is true* —even to God the Father, whom Jesus declared to be *the only true God.* If the word had been *these,* instead of *this,* it might have included *both;* but as the apostle has left it, the Father alone is declared to be the true God. Do you say the word *this usually* refers to the *nearest* antecedent? True. But we do not expect perfect grammatical accuracy in "unlettered" men. John uses the same word in a similar sense in the next epistle: "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. *This* is a *deceiver* and an *antichrist.*" In this passage, if you make *this* refer to the *nearest* antecedent, it will refer to *Jesus;* and make *him* the *deceiver* and *antichrist.* Are you willing to admit this conclusion? No. You know better. Then be consistent; lest the character either of self-deceiver, or something worse, fall upon yourself. You must, therefore, conclude that the word God in this place, does not refer to Jesus in any sense. 1 John v. 20. 2 John 7.

The last passage I shall notice is this: "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one." I presume it is known to most of you, that this verse was not written by John; that it is no part of the true Bible; that it was put into one manuscript many years after the apostle's death; and in this way came into our English translation. But it is now given up by all persons who make the least pretensions to biblical criticism. It is therefore unnecessary for me to quote the opinions, or even the names of the many learned Trinitarian writers, who have satisfactorily proved this passage to be no part of the true Bible. A distinguished Trinitarian writer, in the Eclectic Review, the standard periodical of the orthodox party in England, expresses himself on this question in these words: "Under these circumstances, we are UNSPEAKABLY ASHAMED that any *modern* divines should have fought for the retention of a passage so INDISPUTABLY SPURIOUS." To this expression of orthodox sentiment, I respond a hearty amen; and will only add, that I am *unspeakably ashamed* that any *modern* divine should *quote*

a passage so *indisputably spurious*, as a part *of revelation*. 1 John v. 7.

I think I have noticed all the verses which can give the least trouble in explanation. Let obscure sentences be interpreted by the multitude of plain ones; and do not found your faith upon unintelligible or disconnected sentences.

You say that Jesus declared, "I am Alpha and Omega, *the beginning and the end*." True. But of what is he *the beginning?* Let his own words answer: "These things saith the amen, the faithful and true witness, *the beginning of the creation of God*." If he is the *beginning of God's creation*, he cannot be the God by whom he was created. And of what is he *the end?* Let Paul answer: "Then cometh *the end*, when he—Jesus—*shall have delivered up the kingdom to* GOD, *even the* FATHER; when he shall have put down all rule, and all authority and power. For *he must reign till he hath put all enemies under his feet.* But when he saith all things are put under him, it is manifest that *He is excepted which did put all things under him.* And when all things shall be subdued unto him, then shall the SON *also himself be subject unto* HIM that put all things under him, that *God* may be *all in all*." If *his kingdom is to end*, then Jesus *is* THE END OF THE GOSPEL DISPENSATION; THE END, as well as THE BEGINNING. These passages, therefore, explain our Saviour's declaration; and instead of proving him to be God, they *undeniably* prove that he is a created being; that he is dependent on God for all his power; that he will reign until all rational creatures are subdued to God; that he will then deliver up his kingdom to the Father, and, like other intelligent beings, become *subject* to his paternal authority. If you contradict such decisive testimony, you, in effect, deny the Lord Jesus. Rev. xxii. 13; iii. 14. 1 Cor. xv. 24—28.

You say that Jesus is to judge the world. True. But what does this prove? Paul said to his converts, "Do you not know that *saints* shall judge the world? Know ye not that *we* shall judge *angels?* Does this prove Paul and the saints to be Gods? No. Then the office of judge does not prove Jesus to be God. But let his own words explain this subject: "The Father judgeth no man; but hath *committed* all judgment unto the *Son*."

If the Son is dependent on his Father for his commission, he cannot be the independent God; for nothing can be *committed* to the infinite Jehovah. And why does the Father "*give him authority to execute judgment*"? Hear his answer: "*Because he is the Son of man.*" Yes. Because Jesus is the Son of man, and made like his brethren, and could be touched with a feeling of their infirmities; and *not* because he is God, and can know the secrets of all hearts. But if he be not omniscient, how can he possess sufficient knowledge to execute his commission? Hear his own answer: "*I can of mine own self do nothing;* AS I HEAR, I JUDGE." If he *must* hear from his Father before he can pronounce sentence, he cannot be the omniscient God. From his own words, therefore, it is plainly proved, that he is wholly dependent on his Father for his commission, and his ability to execute his trust; and that he is appointed to this office because he is the Son of Man. The apostles *uniformly* preached the same sentiments. Read their discourses and letters, with a special reference to this subject. Peter addressed Cornelius in these words. God commanded us to testify that it is Jesus which "was *ordained of God to be the judge* of the quick and dead." This is the plain, uniform, unembarrassed doctrine of revelation. God is the supreme judge of the universe; Jesus is the instrument, the commissioned judge, by whom he judges this world. And if you say that Jesus is God, because he is to judge the world, you contradict his explicit declarations; you deny the Lord Jesus. 1 Cor. vi. 2, 3. John v. 22, 30. Acts x. 42.

You say that Jesus forgave sins. True; and so did the apostles, if they were faithful in executing their commisssion. For Jesus said to them, "Whosesoever sins ye remit, they are remitted; and whosesoever sins ye retain, they are retained." Are the apostles Gods, because they had power to forgive sins? No. Then Jesus is not God. But let this subject be fully explained by his own words. The Jews accused him of blasphemy, because he said to one sick of the palsy, "Thy sins be forgiven thee." Jesus refuted their charge in his reasoning manner: "Whether *is easier*, to say, *thy sins be forgiven thee;* or to say, *arise and walk?* But that *ye may know that the Son of man hath power on earth to forgive sins.*" His

words may be thus paraphrased: Does it require any greater power to forgive sins than to heal diseases? I pronounced forgiveness, that ye might know I possessed power to forgive sins, as well as work miracles. But I am not guilty of blasphemy; for I did this act as the Son of man, and not as God, from whom I receive all my power. In this sense was his answer understood by the hearers. For the apostle adds, "When the multitude saw it, they marvelled, and *glorified God* which *had given such power* unto *men*." It is therefore evident, from the very words of Jesus, that he was dependent on God for his power to forgive sins. And this is the current doctrine of Scripture. And if you contradict such divine testimony, you deny the Lord Jesus. Matt. ix. 5, 8. John xx. 23.

You say that Jesus wrought miracles. True: and so did Moses, the prophets, and the apostles. Does this prove them to be gods? No. Neither does it prove Jesus to be God. Let us attend to his own words on this subject: "When ye have lifted up the Son of man, then shall ye know that I am he, and *that I do nothing of myself.* The *works which the Father hath given me to perform,* testify of me that *the Father hath sent me.*" This must be satisfactory; must convince every fair mind that he was *wholly dependent* on his Father for miraculous powers; and *always* dependent. For when he performed his great miracle, he thus prayed: "Father, I thank thee that *thou hast heard me.* And I know that *thou hearest me* ALWAYS; but *because* of the people that stand by, *I said it,* that they may *believe* that thou *hast sent me.*" If his Father *heard* him ALWAYS, then he *always prayed.* In this instance, he uttered his prayer aloud—why? That the people might believe—what?—that he could work miracles by his own power?—that he was God?—No. Directly the reverse. That he was *sent* by the God of heaven, and dependent on him for his miraculous powers. And such is the uniform and oft-repeated sentiment of his guileless lips. And if you contradict his unequivocal declarations, you deny the Lord Jesus. John vi. 38; v. 36; xi. 41.

You say that Jesus declared, "I and my Father are one." True. He also declared that husband and wife were no more *two,* but "*one flesh.*" Do you take this

expression in its *literal* sense, and really believe that the married couple are but *one person?* or do you exercise your common sense, and conclude they are, or ought to be *one* in *affection* and *design?* In what sense, then, are *Jesus* and the *Father one?* Let his own words explain: "Holy Father, keep through thy own name those whom thou hast given me, that *they* may be *one*, AS WE ARE. Neither pray I for these alone, but for *them also* which shall believe on me through their word; that THEY ALL may be ONE; AS *thou, Father, art in me, and I in thee, that* THEY ALSO *may be* ONE *in* US." No clearer explanation of our Saviour's declaration need be given. He prays that his apostles, and all Christians, may be *one* with him and his Father, *in the same manner as he and the Father are one;* that is, *one* in affection, design, spirit, operation, and not *one person*, nor *one God*. If, therefore, you quote this saying of Jesus, to prove that he is God, on the same grounds you may prove that the apostles and all Christians are God. But if you do this, you contradict the plain meaning of our Saviour's words, and consequently deny the Lord Jesus. John x. 30. Matt. xix. 5. John xvii. 11, 21.

You say that Jesus associated his name with his Father's, in the formula of baptism. But what does this prove? If being baptized into the *name* of any person proves that one to be God, then is *Moses* proved to be *God*. For all the Israelites "*were baptized* into *Moses* in the cloud and in the sea." And if associating the name of any one with God, proves the person to be God, then are the prophets proved to be *Gods*. For the Jews were commanded to "*believe the Lord God*," and "*his Prophets*." Then these circumstances will not prove Jesus to be God. Now turn to the place in which he commissioned his apostles. You see he took all necessary pains to prevent every one from inferring that he was any part of God, merely because his name was associated with his Father's. For he begins his address in these words: "All power *is given* unto me in heaven and in earth." If all power *was given* him, there must have been a time when it was not in his possession. And if so, he could not be the eternal God; for God must have had all power from eternity. And if anything could *be given* to Jesus, he could not be God; for nothing can be

given to the *original possessor of all things.* And if power was given to Jesus by his Father, he must be a dependent being; dependent on his Father for this gift. All this is plain. In this sense, the apostles understood his words. And if you will turn to their first and their last sermons, you will learn how they explained their commission. Instead of declaring that there was one God, the Father, Son, and Holy Spirit, they *uniformly* declared that there was but ONE God, the FATHER; that HE *had raised* up Jesus to be a Saviour, and had wrought miracles *by him* with his holy spirit, to convince the world of his Messiahship. So that this passage, instead of proving Jesus to be God, proves him to be dependent for his power on his God and Father. And it is truth to declare, that the names, attributes, offices, works, and words of Jesus, instead of proving him to be God, afford the most satisfactory evidence of his inferiority to the Father, and his dependence on him for these very names, offices, works, and words.—*The Late Rev. B. Whitman.*

CHRISTIAN UNION.

(*Concluded from page* 85.)

THE next institution we shall speak of is the Conversation Meeting or Mutual Improvement Society. This has been tried in various places, and uniformly with advantage, but is not yet, we believe, very general. The object is to interest the members in questions of religious inquiry, and to encourage and assist them in the pursuit of knowledge, by holding evening meetings once a week, or once a fortnight, or even less frequently, according to circumstances, for free conversation or discussion on subjects previously chosen by the Society, and introduced to its notice by some individual who is willing to undertake this duty, either by a written paper or a prepared address. It may easily be imagined how such a plan would excite many to apply themselves previously to the best sources of information; how the statement of their opinions or of their doubts and difficulties, and the defence of their own views against objections, or the proposal of questions arising out of what passes, must exercise and develope the powers of the mind, overcome timidity, display talent, and keep alive an active interest in subjects of the most serious importance.

Opportunity is also thus afforded to a minister, of conveying, in a familiar manner, much valuable information, which he has peculiar opportunities for collecting; and by the presence of strangers, and their being permitted to ask questions or state their own views, the spirit of candour and mildness in controversy is cultivated, and an impression is often left on the minds of the hearers extremely well calculated to promote the cause of truth. It may sometimes be expedient to give a part of the time of such meetings to reading from books or printed papers, but we think that in all cases the plan would be found advantageous, and we would strongly recommend its more general adoption, with such modifications in particular places as local circumstances may seem to require. The danger to be avoided is such a Society having any resemblance to a debating club, but with good management and proper regulations it is a danger we believe easily avoided, whilst the benefits of the institution can hardly be so well obtained by any other method, and it seems peculiarly well fitted to harmonize with the freedom of opinion claimed by our societies, and to encourage that mutual intercourse and friendly union for purposes of improvement, on which the prosperity of congregations must so greatly depend. We have lately perused, in the number of the *Bible Christian* for July, the first annual report of a Society of this kind, which has been formed in Belfast, and which appears to afford much gratification to its members, whilst its judicious arrangements and successful results make it an excellent model on which to form similar institutions.

It cannot be necessary to enlarge on the importance of the Domestic mission, or Ministry to the Poor, and everybody should wish, if possible, to contribute something towards aiding plans of this kind. Most of our larger towns now have institutions of their own, which appear to be advancing from day to day in usefulness and efficiency. Even small and insulated societies may accomplish a good deal in this way, by visiting the poor of their neighbourhood, and establishing a poor fund, by means of the collections at the Lord's Supper, and other occasional subscriptions for the purpose. If the ladies of the congregation meet at regular intervals to work for the poor, it is probably in this connexion that their labours can be

made most valuable. Institutions of this kind have of late been so highly appreciated, that we feel it to be unnecessary to enter into details respecting them; but we would respectfully urge upon those who have no such beneficent and truly Christian work going forward immediately at hand, that they are not the less called upon to give their pecuniary aid, though they must leave to others the active duties; and that although regular distinct societies, employing the services of a missionary, cannot be thought of in small towns, or by small congregations, a portion of the work may be done, and most usefully, by the exertions of a few individuals.

We shall only at present add a word or two in behalf of Congregational Meetings.

Without a regular annual, or we should rather say, semi-annual, business meeting, of all the members who can be brought together, a proper congregational union can hardly be said to exist: a general committee, with separate committees for the school, consisting of the teachers, for the library, for the singing, and for charitable purposes, seem almost essential; and we should strongly recommend that there should also be an annual social meeting of the congregation, with a view to drawing closer the bond of union, cherishing appropriate and becoming sentiments, and enjoying each other's society. A dinner is objectionable, as being unavoidably too expensive for many members, as well as unsuitable for many in respect to time, and as generally having the effect of excluding females; besides that its social character is too generally connected with drinking customs, prevalent in society, which deserve no countenance; but a tea-meeting is liable to no such objections, and meetings of this kind are in general truly enjoyed, and leave very useful impressions on the mind, whilst they draw closer the bonds of Christian brotherhood, counteract tendencies to evil springing from the differences of social rank, and strengthen the sense of union for a common and most important purpose.

The Christian congregation which possesses such institutions as we have enumerated, will have no reason to complain of languor, disunion, or inactivity in good works. Its members will be firmly attached to the cause, and will be built up in faith and good works, whilst its influence on those without will be of the most valuable kind.

Having endeavoured to represent the nature and the importance of a useful organization in Christian congregations, and to show how far evils which are generally perceived and frequently lamented in our religious societies arise from want of attention to this important point,—as well as pointed out the various means of practical usefulness, in addition to the public services of religion, which may be put into operation in almost every congregation, we wish not to conclude the subject without a few remarks on the union which ought to exist amongst different congregations cherishing the same general views of Christian doctrine.

Congregations situated in the same neighbourhood, if in an active and energetic state, can hardly help meeting frequently for mutual encouragement and assistance, and all that is wanted is such a plan for their proceedings as shall make the most of every good tendency arising from our social nature. To this end it is only necessary that the country be divided (and practically it already is so) into convenient districts, in which meetings may be held at regular intervals—say half-yearly. These meetings would invariably cause much pleasure, cherish mutual kindly feelings, and call forth a noble emulation amongst the congregations to be able to report a flourishing and improving condition of their various institutions, and success in making known and recommending their opinions. For common purposes a common fund would be provided, and the preparation and circulation of tracts and missionary labours in the district, would be the especial business of a committee appointed at such a meeting. The name assumed is of little importance, but the holding of meetings in every district is a great means of doing good, and a great source of pleasure. Where such institutions owe their origin to the efforts of individuals, unsupported by a general interest in their favour, we see them sustain a languishing existence. If we could see them uniting together well organized, and consequently, zealous and intelligent congregations, we should see all their power fully displayed, and should rejoice in their influence in promoting truth, religious knowledge, and virtue. They and the congregations would mutually act upon each other in the promotion of all that is good and useful, and the same sort of union, arising out of

Christian feeling, would be extended from the particular church to the general body of the same household of faith. Fully to realize this result, another step is wanting—a *central association* of all in the same country who harmonize in their view of the nature and proper influences of the Christian religion, by which we obtain the benefit of a more extended sympathy; our active measures for promoting truth, and affording needful support to our fellow-labourers in situations of difficulty, become more powerful and better directed; and a character of combination and solidity is given to our body, which, without any of the evils arising from attempts at government, increases our social influence, and secures to us a greater share of public attention.

A metropolitan association is not to be regarded as the attempt of individuals in the metropolis to assume a lead in our common affairs, and to draw to themselves support from the provinces, but as the expression of a feeling existing throughout the country in favour of union and well-combined action—as an accumulation of vital energy in the centre of an organized system, that it may be sent forth to the most remote extremities, with renewed force and accelerated speed. We do not believe that zeal in the metropolis, even if a great metropolis were—what it notoriously is not—a peculiarly favourable situation for the development of religious zeal, could do much in creating zeal, or calling forth efficient support in distant parts of the country; but we are sure that the existence of well-organized congregations and local societies will naturally manifest itself by the formation and liberal support of a central association, by which the great objects we have in view in our religious union, will be most extensively and usefully accomplished. Hence we regard an improvement in the internal constitution of our congregations, which on every account is most important, as what would do more than anything else, towards securing to the British and Foreign Unitarian Association, the power and influence which we believe it ought to possess.

We hope these things will receive due attention, *but we must earnestly insist on the principle, that a more healthy condition of our congregational institutions can alone render our general cause prosperous and flourishing;* and that it is here the friends of pure religion can exert them-

selves with most effect, every thing else that is good and really desirable springing up naturally, where our societies for worship are made united bodies of Christians, joining together to do the highest good to others, as well as to provide for their own edification, and employing the means which reason and experience show to be necessary for attaining the ends they have in view. We recommend this subject to the best consideration of the friends of truth, and we hope they will deem it right to examine into it, with immediate reference to practical measures of improvement.

A DIALOGUE ON PRIDE OF REASON.

Samuel Hunter and John Wilson are two worthy neighbours of mine. They are both good samples of a class that is the pride and strength of Protestant Ulster. Take them all in all, they are a healthy-minded race, the Presbyterian yeomanry of these northern counties.

A stiff-necked people to be sure, and a large majority of them still attached to the stern Calvinism of our Scottish ancestors; yet there is a love of independence, a wholesome jealousy of priestly power, whether in the garb of Rome, Lambeth, or Westminster, which will bear good fruit yet, as indeed they have already. Intelligent, well-informed men, for their stations, my worthy neighbours are; they have used their winter evenings and Sabbaths to good purpose, and in Scripture knowledge especially, they would put to shame many Christians of much higher stations.

None can live on more friendly terms than themselves and families, and a goodly company they are, when on a Sabbath morning they wend along the meadow pathway to public worship. But though of one mind on most points, they are widely separate on that of theology. I say theology, because I rather think their religion after all is pretty much the same; at least, I have always thought so, of really pious Christians, be their church or creed what they may. However this may be, though Presbyterians both, the Wilsons are Calvinistic Trinitarians and the Hunters are Unitarians. As soon therefore as they reach the large white house near the village, they file off in opposite directions, the Wilsons to the new Presbyterian church with its trim shrubbery and neat railing—the Hun-

ters to the old meeting-house that is hardly visible for the ivy and tall old lime trees that give a venerable character to the place outwardly, and a holy peace and retiredness within.

Hunter and I were returning from meeting a few Sabbaths since, when we were overtaken by the Wilsons, which is not often the case, as their service is generally rather longer than ours; but a stranger from the neighbourhood of Belfast, a man of large speech, had been with us, and whatever the sermon was in doctrine (good and sound to my notion), it was at least orthodox in length. We chatted fluently as we are ever wont to do, the young people of both parties, seemingly to their mutual pleasure, walking on before, and we serious bringing up the rear.

"Well, Hunter," said Wilson," I do wish you had been with us to-day."

Hunter. A good sermon, eh?

W. Most excellent. It is a thousand pities that all the Unitarians in the world had not heard it.

H. Rather a large congregation that would be, neighbour, but what was it about?

W. The pride of Human Reason.

Hunter and I exchanged looks—we had that morning been speaking of an excellent chapter in a work of Blanco White's which we had both been reading lately.

H. And you think that Unitarians might have been specially benefited. Are you sure, neighbour, that you have not fallen into the common mistake of applying to others what your minister meant for yourselves?

W. Oh, No! He *said* he meant the Unitarians; besides, you know we make little of human reason, and you rely on it a good deal too much.

H. Well, I do not know that. I have been led to think that you of all people have most confidence in your own reason, and that we have perhaps too little.

W. You amaze me! Why, our minister always makes little of reason, calls it carnal, and proud, and so forth, and I have heard your minister exalt it as one of the noblest gifts of God.

H. True. So have I—with all that, I think it is as I said. If there be in religion such a sin as pride of reason, it lies more at your door than at ours.

W. Nay, Hunter, you do not think so?

H. I do indeed, I am quite serious.

W. Well, after what I have been hearing to-day, this is something new. How do you make it out?

H. Let us first hear from you what you mean by pride of reason?

W. I mean setting up your reason against God's word, and refusing to believe the holy mysteries of the Gospel, because your weak understandings cannot comprehend these high things of God.

H. Do you really think any man can be guilty of this?

W. We think you Unitarians are guilty of it.

H. No, friend, you do not—you cannot, if you reflect on the real meaning of the words you have used. The charge, as you have expressed it, is, that although we know that *God has said* a certain thing, yet that we set up our reason against God, and refuse to believe it; that we think God has said what our reason tells us is not true. Is this possible?

W. If a man believe that God has really said it, he certainly cannot help believing it.

H. Just so. That God has said it, and that it is true, are but two ways of saying the same thing.

W. I admit, my friend, that I have expressed myself loosely; but do you mean to say there is no such thing as pride of reason, in reference to religion?

H. I did not say that; but it cannot mean that any man ever thought God mistaken.

W. But now, in fact, do you not reject the doctrine of the Trinity because you think it contrary to reason?

H. The apparent unreasonableness of the doctrine is with us ground for demanding good evidence that God has taught it; but we reject it at last, because we find no such evidence. If we believed God had really taught it, we must believe it. I suppose you will admit that Reason has something to do with Religion?

W. Reason should submit to God's word.

H. True; but how is God's word proved to be God's word?

W. I take it as I find it.

H. Nay, friend, you do not. You are a Protestant, and you believe there are reasons, besides its having been your grandfather's belief, that should satisfy every rea-

sonable man that God has spoken in mercy to his sinful children.

W. Well, yes, I admit that Reason proves to us, by internal and external evidence, that Christianity is a divine revelation; but having put the word of God into our hands, Reason has done her office, and should leave us alone with God, and not presume in her pride to quibble with his revelations.

H. Well, then, Reason has so much to do with revelation. Having done you such good service, as to put God's word in your hands, methinks you should have a kindly feeling to her ever afterwards. But after she has put the book into your hands with the assurance that you may put implicit faith in its teachings, can you dispense with her further services? Have you no further need of reason?

W. None.

H. What! not to understand it! not to know the *meaning* of the word! Mind you it is the *ideas*, not the mere words, much less the *material book*, that is the revelation. How will you get at them without reason? Suppose the Book put into the hands of a man without reason—who had lost his reason—

W. Our minister says it is the Holy Spirit that is the true interpreter of Scripture.

H. What does he mean?

W. Mean! Why, that it is the Holy Spirit that gives a man a right understanding of God's word. Reason will never do it: the natural man knoweth not the things of God. But you don't believe in the Holy Ghost?

H. Yes, I do. I firmly believe on Christ's authority, that God gives the special aid of his spirit to the humbly-seeking soul; but what do you mean when you say the Holy Ghost interprets Scripture for you? Do you mean that one part of God's word explains another?

W. No. That is true; but I mean more than that.

H. Well, do you mean that you are inspired by the Spirit of God to interpret the Gospel, just as the apostles and evangelists were inspired to write it?

W. No; there is a difference. In their case it was a miracle; we do not claim to be inspired.

H. Well, then, what do you mean?

W. I mean, that no one need expect to be guided into truth unless he pray earnestly for the promised influence of God's Holy Spirit.

H. Ah! now we are agreed. I thought that was all you meant, or could mean. Is it not thus, friend? You do not look for inspiration; but you take God's word in your hands, and, using such powers of judgment as God has given you, you pray to him that you may so use them as rightly to understand the blessed words, which, through his dear Son, he has spoken to a sinful world.

W. Well, no one will deny that we do use our reason in reading God's word. I am sure our minister is thought to be a very close reasoner. I have been told that when at college, he received the highest honour in Logic; and yet he objects to reason meddling with religion!

H. Ah! so it is; but I suspect it is to other people's reason he objects.

W. Well, say as you will—although we do use our reason in reading God's word—we must still look for God's Spirit.

H. Agreed. But you see even so, we cannot dispense with our reason. Now here is the case between us: You take God's word in your hand; so do I. You kneel down and pray for God's spirit; so do I. Both alike humbly seek it in Christ's name — one hath no ground more than another to believe it given — looking for it alike, we vigorously use whatever powers of judgment we have to arrive at the meaning of Scripture. We arrive at different meanings. Why? Because God's spirit was given to the one, and not to the other? or because the promise being not a promise of inspiration—one or other of our fallible judgments has deceived us. You see, then, friend, we do not, as your first words implied, set up our reason against God's word; but, having sought God's guidance, we set up what our reasoning faculties tell us to be the meaning of God's word, against what—having sought like guidance—your reasoning faculties tell *you* to be its meaning.

W. This is one *interpretation*, against another *interpretation*, then?

H. But you did not merely plead not guilty to the

charge of "pride of reason," as regarded yourselves. You retorted it upon us. You are inconsistent here. If it be merely one *interpretation* against another, are we not at least in the same position as yourselves?

H. Let us see. Pride of reason cannot mean setting up reason against what our reason has led us to believe is in God's word. It must mean an over-confidence in the righteousness of the interpretation which our reason has taught us to adopt as the meaning of God's word. Our reason is fallible: we may misinterpret. This should make us modest. If we lose sight of this, and come to look upon our interpretations as infallible, then may we be justly charged with pride of reason.

W. Well, but how does all this apply to us? We do not claim infallibility. We are not Papists.

H. I hope not. But judge now which are most open to such a charge as that of pride; we who, having examined the Scriptures, and prayed to God to guide us, propose to others what we consider to be their true meaning, but blame them not for rejecting it; or you, who positively assert that your interpretation is the only one which any honest man, not under the delusion of the devil, can find. Which shows the humbler spirit? Which shows most pride of reason?—most over-confidence in the infallibility of their inferences and interpretations.

W. We speak so confidently, because we believe we have the mind of the Spirit.

H. Yes; and because my sense of Scripture opposes yours, yours must be the true word of God, and mine a damnable error. And I am guilty of pride of reason, because I trust my own reason rather than yours; and you are all that is humble and modest, when you say, "Renounce your pride, and you will see in the Scriptures what we see," that is, "surrender your reason to ours, and we shall perfectly agree." Oh! great are the privileges of the saints!

W. Well, well, neighbour, we shall make nothing of of it, I see. I have never doubted your sincerity and your desire to know what is true. I can only pray that your eyes may be opened before it is too late. I would not offend you; but I do fear it is because you do not pray aright, that you are still left in darkness.

H. How shall I pray, and for what? To believe in the doctrine of the Trinity? To become a Calvinist?

W. Nay, that would sound strange; let us both pray to be meek, and humble, and candid, and free from prejudice, and to be led into truth, and that the truth may make us free with the glorious liberty from sin that belongs to the children of God.

H. Amen. Good bye. H.

AMERICAN SLAVERY—OUR DUTY IN RELATION TO IT.

THERE is evidently a great crisis approaching in the United States of America, which every lover of freedom and humanity must regard with intense interest. That crisis will have arrived when the Legislature of the United States have determined whether or not Texas shall be united to their territories, and incorporated with their constitution. We are rejoiced to find that the state of Massachusetts is deeply alive to this important question; and we perceive that a State convention was held in the end of January, to consider what measures should be adopted to prevent the threatened evil. We rejoice also to observe, that the Unitarian denomination are throwing themselves into the cause of freedom, and lending their influence, which, in proportion to their numbers, is very considerable, to prevent the establishment and perpetuation of Slavery. On this subject the venerated Channing, though dead, yet speaks; and his eloquent and forcible letter on Texas is, no doubt, operating widely in his own, as well as other churches, to expose the danger and the sin, the wretchedness and cruelty, which such a step would entail.

Dr. Dewey, who may be considered the representative of one portion of our denomination in America on Slavery, has published a sermon on Texas, in which, though it does not address the slave-holder in the bold, uncompromising spirit which we would desire, yet touchingly depicts the misery and degradation of Slavery, combats the apologies that are often made for the system, and thus refers to the proposed adoption of Texas: —

"For God's sake, for humanity's, for honour's sake, do not this thing that is proposed. Do not bring in another vast body

of slaves to darken for ever this terrible problem of deliverance. Do not act as if you said, 'We desire not the solution, but the accumulation of its difficulties.' Do not turn away in recklessness or despair, and think that all you have to do is to clench the bars of fate upon these poor prisoners of toil and wrong."

"The slave-holders admit that the original infliction of Slavery was a wrong. Can it then be right to perpetuate it? Would any human being on earth hold the slave to be guilty before God for escaping from his master? Is there not some corresponding principle applicable to the master? If it be really right to hold the slave, it must be wrong to escape. If it be right to clench the chain, it must be wrong to break it. Oh! let not our Southern brethren think that this feeling is an ebullition of Northern extravagance! No, no: it is wider, deeper. 'I mind not your Abolition Societies,' said an eminent Southern senator in Congress; 'I know their zeal, but it acts in a limited sphere; it is a small matter with me. No; but I see a public sentiment springing up everywhere among the nations: in England, in France, in Germany; I see a tide rising and swelling on the face of the whole world, that threatens the security and permanence of our domestic institutions.' And what was his conclusion? 'Therefore I demand that the constitutional barriers that protect us, be raised high, and be kept strong and impregnable.' Does this modern Canute suppose that the tide will respect him? Canute, do I say! the English King was wiser. Of course I do not speak of any violent invasion; but to me it is just as evident that this institution must fall before the swelling tide of public sentiment, as it is that the slave-trade has fallen under the ban of the whole civilized world. Slave-holding is the offspring of slave-trading; and the moral sentiments of mankind will not be satisfied till both have disappeared from the earth. Would any man, any liberal-minded and right-thinking man, desire it to be otherwise? I confess I should feel as if the problem of history was unsolved, and must for ever remain unsolved—as if the course of a moral providence on earth was arrested and defeated, if Slavery would become the authorized, permanent, protected, and established usage of any civilized and Christian nation!"

We think we trace, in the last publication of Dr. Dewey, a healthier tone of feeling in relation to Slavery than in the extract which we published from his American Morals and Manners; and we know, that the American Unitarian Association have lately ventured to express an opinion on Slavery, which previously had been a forbidden subject amongst them: while the publications of our denomination in that country are approaching the all-important question, and will, we are persuaded, yet take a part worthy of those enlightened and liberal views of Christianity which they profess.

But we have too long forgotten the duty which we owe to our church in America, and to our fellow-man in slavery there. Except the address signed by Unitarian ministers in these kingdoms, which was last year forwarded to our American brethren, we are not aware of any denominational or united appeal which we have made. This is not as it should be. We must take shame to ourselves that we have been so long silent on this momentous subject. It is true, that we may perceive the cruelties of Slavery in other places than the United States. Africa is still desolated to supply the slave-markets of the world with victims; while the very circumstance of the accursed trade being prohibited by British law, has, we believe, increased the horrors of "the passage." But in America, and with our brethren there, we can do something. The Rev. Samuel May, in a letter, from which we made extracts in a late number, says, "Should you, our British brethren and friends, think it good to exert your unquestionable influence with us in this regard, I believe you will have done a good work, and that many minds will be found ready to hear and weigh well what you shall say." In considering the state of the Unitarian church in America, in relation to Slavery, we must allow for the prejudices by which their judgment is warped, and the difficulties with which they are entangled. There was a time when the public, and even the Christian mind of these countries was comparatively dead to the evil and sin of Slavery. The growth of a healthy sentiment on such subjects is always gradual, sometimes unaccountably slow; witness the tardy progress of kindred benevolent objects at home; and witness, too, as a striking illustration of the point we would enforce, the gradual enlargement of Channing's views on American Slavery. He was passing into old age before he wrote his first tract on the subject; and between that period and the writing of his Lexington address, he seems by degrees to have taken a clearer and bolder view of the great question. In his tract on Slavery, he speaks of the Abolitionists as guilty of "injudicious vehemence," and the tone of their newspapers as "fierce, bitter, and exasperating;" while later, he seems to regard this party more favourably, and to speak of

them in stronger terms of commendation, though he never threw himself into their ranks.

The history of the human mind, of the best minds, in similar circumstances, may be pleaded as an apology for our brethren in America having done so little; but how are we to aid in promoting among them clearer views of what is right, and a higher sense of the duty which they owe to the slave and the slave-holder? Not, we think, by violence or bitter invective, but by remonstrance, persuasion, entreaty. Mr. May, who knows the condition of our church in America, and who himself entertains correct and decided anti-slavery opinions, advises such a course. Here, then, we think our course is plain. At our synods and presbyteries; at the meetings of the British and Foreign, the Irish, and the Belfast Unitarian Associations, and every similar Society;—nay more, in each of our congregations, addresses, fraught with earnestness, affection, and truth, should be prepared and forwarded to America. In doing thus, we would be not only discharging a duty we owe to our own household of faith, to brethren who have placed us so largely in their debt, by the character and the impulse their writings have given to our church; but we would be labouring in the cause of humanity and freedom, and helping on the day which assuredly will come, when a charter principle of the American constitution shall be acted out in all lands—"*God hath created all men equal, and endowed them with certain inalienable rights, among which are life, liberty, and the pursuit of happiness.*"

SELECTED POETRY.

LINES

SUPPOSED TO BE ADDRESSED BY A LITTLE GIRL TO HER MOTHER AFTER DEATH.

Mother! do not mourn for me,
Do not pour those anguish tears;
I am happy, I am free
From the strife of after years.

Some few seasons did I rest
On thy bosom: now I fly
Through the regions of the blest,
And my angel pinions try.

Never o'er my infant head,
Came the shades of doubt or fear;
Brightly my young morning fled,
Till an angel called me here.

Brief the summons; oh! my mother,
Were it not for leaving thee,
These are blissful scenes, far other
Than the dreams of infancy.

I am 'mid the cherub host,
Now around the Father's throne;
All on earth I loved the most,
Soon shall be again mine own.

Thou art mourning, thou art pale,
How shall I have comfort, tell;
Oh! that I could rend the veil,
And could show thee where I dwell.

Dearest mother, weep no more,
Tears like these would shade my bliss:
If, on this immortal shore,
There could be unhappiness.

Think not of thy earthly loss,
Only see thy child in peace;
Take, Oh! take the bitter cross,
For my early blest release.

And, when tears of bursting sorrow,
Tell thy heart's unuttered pain;
Look unto that glorious morrow,
When I shall be thine again.

A LEAF FOR CHILDREN.

A FATAL ACCIDENT.

[The following is the substance of an address delivered a few weeks ago in one of our Sunday Schools. It is published, in the hope that the directions which it contains for extinguishing fire may be impressed on the minds of many children, and thus lessen the number of melancholy accidents that arise from this cause.]

My dear Children,—I have been so much struck with the numerous reports in the newspapers, of persons dying of the effects of burning, or as it is very properly called, being burned to death, and these cases come so often under my own observation, with all their horrors and hopelessness of relief, that I desire to occupy your minds a few minutes, with some of the circumstances of a lamentable case, which lately occurred in this parish. My object is chiefly to notice and suggest such expedients as may generally be found, and resorted to without much difficulty, even in the poorest families, to extinguish the burning.

My young friends, I hope you will pay great attention, and remember the sad story I am going to tell you of the young girl who was burned to death: her name was Rose,—she was a member of our own congregation, and her funeral took place in the village graveyard about ten days ago.

As many of you may be exposed to fire, in the same way in which Rose was, I will mention many little particulars, that you may the better remember her fate. Poor Rose's mother died about two years since; her father is obliged to labour for the support of himself and family; and her eldest sister—fourteen years of age—is sometimes obliged to assist in some inside work, at the house of the benevolent lady on whose property the family live. On one of these occasions, about two weeks since, poor little Rose was left to prepare dinner for her father and sister, and a little brother, seven years of age, who was left with her; and, unfortunately, while she was placing a pot on the fire, her clothes caught the fire from the grate.

Many of you would think yourselves safe, because you had done the same thing often, and never burned

your clothes. So Rose had done many, many times without burning her clothes; and she was eleven years of age. You will be ready to say, it was a wonder that a girl eleven years of age, should not be more careful; but this will teach you, that you can never be too careful about fire. I knew last year a girl of nearly eighteen years of age, who very narrowly escaped being burned to death. You will now observe in poor little Rose's case, that, when her clothes caught fire, she ran rapidly out of the house, and through the air, which made the burning more violent, and her clothes were nearly all burned before any of her kind neighbours could reach her. Some of them were so agitated, that they did not know what to do; but one woman, who was in bed, sick, rose upon hearing the screams of Rose and her little brother; and the moment she knew what had happened, she, with the greatest presence of mind, seized an old thick top-coat, ran to her, wrapped the coat closely about her, and immediately extinguished the flame.

By this time poor Rose was so dreadfully burned—I might say roasted—round the neck, arms, and the whole of the chest and stomach, that the skin, when touched, sounded like a piece of pasteboard. I had no hope of her recovery from the first; and she only survived two days, and a few hours.

Now, I wish you to pay particular attention. A great many persons have asked me what they should do to extinguish the burning, if they found any person with their clothes in the same way as poor Rose's were. In answering this, the presence of mind of the woman who ran with the thick top-coat, should never be forgotten; she did the very best thing she could; and any large woollen article, such as a *blanket*, a *rug*, or a *quilt*, would be an excellent thing to roll about the person on fire; and if the person who is on fire, have strength of body, or presence of mind, he should roll himself on the first article he can get his hands on, and roll it tightly round him. If a child should be found burning, and nothing at hand to roll about it, a man might take off his coat, and a woman might use her shawl, cloak, or any other portion of her dress, and roll them tightly round the child, or any person on fire. If there be no woollen, or large linen article at hand, even the calico articles, which are now in so

common use, if saturated with water, or milk, or any common liquid, will be useful in extinguishing the flame. Leave no means untried to extinguish the fire, — water, pure or impure, long grass, wet straw, will all be of use. Never run out, or stand up, but lie down, and roll over on the part which is most on fire, and you will generally extinguish it. This, I hope, will draw the attention of all to the danger of fire, and point out some expedients which might not have been thought of; and no doubt will lead many to discover other expedients which they might not have thought of.

My young friends, take the greatest care of fire; take warning by the fate of poor Rose, whose sufferings and fate you have heard described.

Holywood. R. O. M'K.

INTELLIGENCE.

ADDRESS OF THE COMMITTEE OF THE BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY TO THE ABOLITIONISTS OF THE UNITED STATES OF AMERICA.

Dear Friends,—The deep interest we take in the prosecution of the anti-slavery cause in your country, coupled as it is at the present moment with so many interesting and important circumstances—some of a hopeful and others of a painful character,—induces us to address you for the purpose of expressing our cordial sympathy with you in the great object of your labours, the unabated confidence we feel in your prudence and zeal in its promotion, and the hopes we cherish of its speedy and triumphant success.

Among the recent events which have occasioned us much pain is the incarceration in the common jails of Virginia, Missouri, Maryland, Kentucky, and Florida, of several estimable individuals, of both sexes, on the alleged ground of their having either counselled or aided and abetted certain slaves to escape from the yoke of bondage. In the case of one of these Christian philanthropists we learn, that to the indignity of chains and imprisonment have been added the torture of branding with a red-hot iron and the insults of the pillory. For many long years most of them will have to endure the privations, labours, and seclusion of their prison-houses, and some of them to mourn over their separation from the dearest objects of their affections, their wives and children. And for what are they sentenced to endure torture, insult, and injury, the privation of liberty, and of endearing intercourse of friends? Not for having violated, but for having practically vindicated the sublime declaration of your constitution, that "God hath created all men equal, and endowed them with certain inalienable rights, among which are life, liberty, and the pursuit of happiness;"—not for having broken but for

having given practical effect to the royal law of love, that "whatsoever ye would that men should do unto you, do ye even so to them." They have sought to deliver the poor when he cried, from the hand of him that oppressed him, and for this they have been condemned to heavy and degrading punishments. This new outrage on our common humanity and religion will not fail, we trust, to give intensity to the feeling of abhorrence with which all good men should regard the horrid system of slavery, requiring as it does, for its support, laws which declare acts of humanity to be crimes, and that punish deeds of Christian benevolence as felonies. We shall not forget our brethren in their affliction; and you will derive a new motive from their "bonds and imprisonment" to increased exertion to free your country from its guilt and infamy.

Another event has also deeply grieved us: we allude to the course which certain individuals representing the Free Church of Scotland have pursued on the question of slavery, both in your country and in our own. In the United States, where, on their own principles, they ought to have been the most eloquent advocates of freedom, they were silent on that great iniquity which reduces to the condition of "chattels personal in the hands of their masters," three millions of immortal beings; they were silent—they bore no open, manly, and Christian protest against it, and, for this cruel abandonment of their duty, they were rewarded with the approbation and with the gold of the slaveholders to cast into the treasury of their church! At home, as a necessary consequence, they have become the studied apologists of the oppressor, and without either discrimination or justice have attacked you the friends of the oppressed. With the ignorant and uninformed among us, with those who seek apologies for inactivity in the great cause of humanity and freedom, this may do mischief for a time; whilst among you it may strengthen, we trust for a brief period only, the hands of your enemies and the abettors of slavery. Nevertheless we are not without ground of hope that there are many men of reputation and piety in the Free Church of Scotland who will steadily and boldly resist this attempt to implicate the great body of its members in upholding the impious system; and will give their countenance and support to the noble efforts you are making for its complete extinction. You may rest assured that we shall not allow this grave matter to pass over in silence, nor lose any favourable opportunity that may be afforded us of defending you from calumny, and of pleading the cause of our enslaved brethren against those whose sympathies, we regret to say, are more largely manifested towards the oppressor than the oppressed. * * * *

In relation to the annexation of Texas to the United States our hopes and fears alternate. The unscrupulous character of the present Government, the avowed intentions of the President elect, the stake which the slaveholders have in the question, fill us at times with serious apprehension and alarm. We fear lest by some violent measure of the executive, or some wretched compromise of Congress, the fatal step may be taken, and the new republic be permanently devoted to slavery, and a bloody war

risked, not only with Mexico, but with other nations who have great interests at stake, apart from those of humanity and freedom, in that part of the world. Every lover of peace, as well as every friend of liberty, above all, every Christian both in your country and in ours, should exert himself to avert so great a calamity from the human race. On the other hand, we cannot abandon the hope that so fearful a catastrophe may be prevented, when we consider the divided counsels of the democratic party on the subject, the avowed hostility of the Whig party as a body to such a measure, and the determined opposition of the Liberty party, and the Abolitionists generally, to so infamous a scheme. To this we may add, the utter scorn with which civilized Europe would regard such an abandonment of all right principles as it would involve. We look also to the attitude which Texas herself assumes on the question. It is evident she does not press for annexation, however much some of her people may desire it; and, in fact, her interests, rightly understood, are opposed to it. Once secure in her independence, with free institutions and a free people, she would rapidly gain strength, develope her resources, and consolidate her power. But we need not speculate further, inasmuch as a short time will probably decide this momentous question.

We have learned with satisfaction the proposed Anti-Slavery Convention, which it is suggested shall be held in the city of Washington. We trust such a convocation of the friends of liberty and humanity will take place, and that its deliberations may be followed with the happiest results.

In Europe, the cause of abolition is onward. France, Holland, Denmark, and Sweden may be said to have conceded the principle of slave emancipation, and that it is now with their respective legislatures and governments solely a question of time and mode; and with whatever reluctance some of them may appear to enter upon its consideration, it is certain nevertheless that events, combined with the constantly increasing interest felt in the subject, are rapidly hastening it to a final solution. The conviction everywhere prevails that emancipation must take place. Our earnest desire is that it may take place soon. * * *

BIRMINGHAM UNITARIAN DOMESTIC MISSION SOCIETY.

The above society, which is principally supported by the three congregations of Unitarian Christians in Birmingham (and therefore called the *Unitarian* Domestic Mission), sends forth a missionary to the homes of the poor and destitute, without any design of proselytizing from other churches, but to bring those who, from the force of adverse circumstances, are scarcely within the pale of any church, to feel the softening and elevating influences of the Gospel, and to participate in the blessings of our common Christianity; the main object of the missionary being, not to *un*settle the minds of believers, but to settle the minds of *un*believers. Thus have many been induced to attend regularly the religious services at the Mission Chapel, who had previously

attended no place of worship whatever, and have at length found that there is "joy and peace in believing." Their children too, through this instrumentality, have been delivered from the evil by which they were surrounded, and having been led to the Sunday school, a foundation has been laid for mental, moral, and religious improvement; while habits of order and decorum, of serious thought and sober reflection, have been fostered, which may prove, in after life, the means of securing peace and comfort to those who, unsought for and uncared for, might have become the irreclaimable victims of vice and misery. The fifth anniversary sermons in aid of the funds of this institution, were delivered on Sunday, February 23d, in the morning, in the Old Meeting-house, and in the evening, in the Unitarian Chapel, Newhall Hill, by the Rev. William James, of Bristol, who discoursed eloquently and forcibly on the subject of Domestic Missions—their design, their aims, and their needs, and dwelt on the duty and necessity of liberally supporting, as Providence has bestowed the means, these most efficient aids to the regular services of the pulpit, that the light of Christian truth, and the power of Christian sympathy, might penetrate the deep recesses of those social deserts, where vice and misery, want and woe, sit brooding in all the darkness of ignorance. The collections after the services amounted to £41 : 18 : 6.

On Tuesday evening, February 25th, the fifth annual meeting of subscribers and friends to the institution, took place in the large school-room underneath the Newhall Hill Chapel, when a numerous and happy assemblage sat down to tea, which having been satisfactorily disposed of, an original hymn, written for the occasion, was sung, after which, Thomas Eyre Lee, Esq. President of the Society, was called to the chair, and briefly addressed the meeting. The annual report of the committee was then read by Mr. Earl, and proved more than usually interesting, being listened to with the most fixed attention, interrupted, indeed, occasionally, by expressions of approbation and satisfaction.

The Rev. W. James, in acknowledging a vote of thanks for the "very excellent and appropriate discourses delivered by him in aid of the funds of this institution," which was moved by the Rev. H. Hutton, and seconded by T. Wright, Treasurer to the Society, next addressed the meeting; and in the course of his speech, read some interesting extracts from the reports of the Missionary to the Poor in Bristol. Mr. Earl acknowledged a vote of thanks to the Secretaries.

G. S. Kenrick, Esq. spoke in his usual feeling and effective manner; and after relating several cases in which teetotalism had been instrumental in effecting a great reformation in the habits of the people, moved—"That this meeting rejoices in the happy results continually manifested, of the system of Domestic Visiting, statedly pursued by the missionary; and desires to express its satisfaction at the manner in which this, the primary object of the Mission to the Poor, has been effected by Mr. Bowring; and to assure him of the continued sympathy and support of the friends of the society."

Mr. Bowring then delivered his annual address to the sup-

porters of the institution, which will be printed with the report. The meeting was also addressed by the Rev. W. M'Kean, Messrs. T. Clark, Jun. B. Smith, W. Lowe, Jun. and others; and Thomas Eyre Lee, Esq. having been re-elected to the office of President, the company separated, highly gratified with the proceedings of the evening.

THE BISHOP OF NORWICH AND TEETOTALISM.

The Bishop of Norwich, in presenting 14 petitions in the House of Lords on Feb. 27, signed by upwards of 2,000 persons, said he had paid much attention to the subject of temperance, and few persons probably were better able to give evidence on it than himself. On the first introduction of the system of societies he was opposed to it; but he was ultimately overborne by the strong evidences of its value which he found in every direction where he moved, especially in those manufacturing towns where he lived. He had witnessed not only individuals, but masses of persons who before had been heedless, profligate, and irreligious, turning over a new leaf when they became members of these societies, and those who had never attended places of worship before, constantly attended them after becoming members of these societies. He also found that houses, which before had been scenes of depravity and revolting vice, had been changed into places of comfort and happiness, in consequence of their owners becoming members of temperance societies. His evidence he thought should have some weight, as he commenced by opposing but ended in being convinced of the utility of these societies. There was no individual who in his day was more entitled to public thanks and encouragement, than one of whose name their lordships had all heard, in connexion with the temperance movement; and he was sure that every noble lord connected with Ireland would be glad to bear testimony in favour of Father Matthew. The prayer of the petitions he had to present was, that measures might be taken to promote temperance, by subjecting spirit-shops to the same regulations as other shops on the Sabbath day.

NEW MEETING-HOUSE AT BALLYMENA.

The foundation stone of a Non-subscribing Presbyterian meeting-house was laid in Ballymena, on Monday, March 3, by William Gihon, Esq. J.P. The attendance on this interesting occasion was numerous and respectable. An introductory hymn was sung, and an appropriate and most interesting address was delivered by Dr. Montgomery, characterized by a manly advocacy of liberal principles, and a spirit of kindness and affection towards those who differed from him. Mr. Gihon then came forward, and said that he had great pleasure in performing the task to which the committee had appointed him; he heartily concurred in every word of Dr. Montgomery's address. He then laid the stone in the name of God, as the foundation of a house

for His worship, where he intended to be a worshipper himself, and he hoped that many around him would join him there.

On the parchment which was deposited in the glass case was inscribed—"This stone was laid as the foundation of a meeting-house, for the worship of the One God the Father, through his Son Jesus Christ, on the 3d of March, A.D. 1845, by William Gihon, Esq. J.P. A benedictory prayer was offered by the Rev. Henry Montgomery, LL.D. minister of Dunmurry." Then followed the names of the trustees and the architect, Thomas Jackson, Esq. of Belfast.

MISCELLANEOUS.

The Unitarian congregation recently organized in the island of Jersey, have purchased Grove Place Chapel, corner of Duhamel-street.

The Unitarian congregation of New Yarmouth have been pulling down their old chapel; and it was expected that the foundation-stone of their new one would be laid early in March.

The Rev. G. Harris, of Edinburgh, has accepted a unanimous invitation from the Hanover Square Congregation, Newcastle-upon-Tyne, to become their pastor, and will enter on the duties of his office on the first Sunday in June.

A public meeting was held in Cork, on March 3d, the Mayor (R. Dowdon, Esq.) in the chair, for the purpose of adopting resolutions, and petitioning the Legislature for the total abolition of capital and corporal punishment. In the course of the proceedings some striking details were given, illustrating the bad effects of death punishments.—On the same subject a lecture has been lately delivered by the Rev. R. M. Montgomery, in the Public Hall, Taunton, to a numerous auditory.—We understand that the Remonstrant Congregation, York-street, and others in Belfast, have adopted a petition to parliament, for the abolition of capital punishment in every case.—These efforts are in the right direction; and we trust vigorous and general exertions will be made by Christians of all denominations, for the amelioration of our criminal code, and especially for the entire abolition of death punishment, which is plainly opposed to the spirit and the letter of the Gospel.

The Committee of the British and Foreign Unitarian Association have determined that deputations of ministers and laymen shall be sent forthwith into various parts of the country, to set forth the claims of the Association to more general and liberal support, to confer on its past proceedings, and to receive suggestions for future plans of usefulness.

OBITUARY.

DIED—On the 10th of February, JOHN, second son of JOSEPH HENRY, Esq. of Cargagh, near Downpatrick,—a young man of promising talents, and of most amiable dispositions. Even in his school-boy days, he was remarkable for the solidity of his judg-

ment, and the close application of his mind to study. Science was his favourite pursuit; and he often surprised his teachers, and delighted those who occasionally visited the school, by his answers—evincing, as they did, deep trains of thought, and processes of demonstration perfectly original. As a student of Trinity College, Dublin, he distinguished himself by carrying off the highest honours. But the hopes which his friends were thus induced to entertain, Providence has not permitted to be realized here. They have, however, higher and surer hopes, grounded on the Christian spirit that guided and governed him habitually and uniformly from his very childhood, and supported him during a protracted illness of nearly three years. It was both consoling and improving to hear his conversations and remarks on religious subjects; his rational and scriptural views of the wisdom, the justice, and the goodness of God, and his candid and charitable judgments of his fellow-creatures—and all this in that cheerful and unaffected tone, which makes religion respected, and its sincere professor beloved.—"Honourable age is not that which standeth in length of days, nor is measured by number of years: but wisdom is the grey hair of youth, and an unspotted life is old age."

His death has suggested the following lines:—

How lovely is yon evening star,
That comes forth in her silvery car!
She tells of climes and worlds unknown,
And scenes far brighter than our own;
And Hope springs up amidst the gloom,
To light the mourner at the tomb!

That star, with all its lovely light,
Shines on my young friend's grave to night;
Among the ashes of his sires
He sleeps beside his native spires,
Where dear loved friends his fate deplore
On Coyla's fair romantic shore,
Where science dawned upon his youth,
In all the loveliness of truth.

He fell in life's warm morning glow,
When Hope has blessings to bestow;
Before one cloud of sin or sorrow
Came o'er the visions of to-morrow.

Mourn not for him who sleeps in rest,—
A child upon a mother's breast;
He sunk into his night's repose
Before the sun of toil arose.
'Tis for the parents lingering here
I drop the sympathetic tear;
The sigh that breaks the hour of rest,
The grief that cannot be expressed!

For who would live, when hopes are fled,
And all we wished to live for, dead?
'Tis sweet to die in blissful youth,
Before we feel the world's untruth;
Ere memory fail, and time be lost,
And all our morning dreams be crossed.

Call it not life, to live and be
The victim of self-misery,
The slave of avarice and fears,
That grow with our declining years,
When that warm glow of ardent youth,
Those generous plans of heart-felt truth
Have perished all, and left behind
The selfish, joyless, state of mind,
Where all the loves the bosom cherished,
In age and avarice have perished!

But Faith points to that starry sky,
A place of rest, a world of joy,
With souls enlarged and sins forgiven,
Where we shall meet again in heaven;
Where Jesus leads his hosts divine
O'er the "new Heavens and Earth" to shine.

ST. DILLON.

Died—At Sandymount, near Belfast, on Sunday morning 9th ult. Mrs. MONTGOMERY, in the 85th year of her age. There is something edifying in our contemplating the calm removal of an advanced Christian, whose long course of years has been guided by that bright star in the east which conducts to the abode of the Saviour. We now speak of one, who has come through many trials, of one whose faith failed not; but who in sorrow listened to the voice that whispers, "Let not your heart be troubled;" and again, "It is I, be not afraid." Ever alive to the feelings of others, she was a deeply sympathizing friend, and well knew "to rejoice with those who rejoice, and weep with those who weep." Many a hard lot has she been enabled to alleviate, finding how truly it is said, "It is more blessed to give than to receive." Her domestic ties were strong and binding, but she is gone to her heavenly home in the blessed assurance of their reunion. In the interval, "we sorrow not as those who have no hope," but pray for that spirit which may lead us also to say, "Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

Died—On the 23d of February, at her house in Castle-street, Miss PATTERSON, in the 85th year of her age.

Died—On the 12th ult. at her house in Donegall Square, Miss M'TIER, daughter of the late SAMUEL M'TIER, Esq. in the 83d year of her age;—one of the few remaining of a generation now nearly gathered to the tomb—liberal in principle—steady in her friendships—conscientious and firm in her religious attainments.

TO CORRESPONDENTS.

Two parts of Lectures by W. J. Fox, a Sermon on Winter, and other Tracts, have been received, but too late to be noticed this month.

Any contributions towards the purchase of a steam printing-press for Joseph Barker, will be received by the Editor of the *Bible Christian*.

In page 132, line 7 from bottom, for *Lexington*, read *Lenox*.

THE

BIBLE CHRISTIAN.

(THIRD SERIES.)

No. V. MAY, 1845. VOL. VI.

JOHN RONGE AND THE HOLY ROBE.

(*From the Christian Reformer for April.*)

ON the 18th of August in the last year, the entire country which lies on the south-western border of Germany towards France, was seen in active and lively movement. The labours of town and country stood still; commerce had ceased its busy strivings; the whole land wears a holiday-appearance; every high road is from the break of day crowded with joyously-looking multitudes of various ranks, but mostly of the lower classes, attired each in his best. The hum of many voices striking the ear; the numerous and gaudy colours flaunting on the eye; bright faces full of a certain holy expectation; flowers, garlands, bands of music, and knots of priests in their clerical vestments,—these sights and sounds streaming along in procession down the hills and through the vale which forms a bed for the lovely Moselle, unite to present a picture which can be beheld nowhere but in Catholic countries of the Continent—a picture which, so long as the thoughts descend not beneath the surface, is strikingly and impressively beautiful. The gathering crowds pass on, displaying every minute more and more hilarity, as if they were approaching some eagerly desired goal. The streams of holiday keepers which cut the hills and thread the valley become constantly more numerous, breaking into view now here, now there; at one time emerging from this wood, at another from that defile. And so, passing on under the leadership, each procession, of its own clergy, these streaming thousands wend their way, in the greatest order as well as in the highest excitement, to the gates of the old venerable city of Trèves (German Trièr, Lat.

Augusta Trevirorum), honoured by affording a residence even to Roman emperors, and still more by religious relics, traditions, and antiquities, which stretch back into the thick darkness of primeval ages of Christianity: thither these pilgrims go, along vine-covered hills and over charming plains, to the gates of a city which is the oldest bishopric of Germany, and once the capital of a principality. As they enter the city, the bells of many churches salute them with a jubilee, and the entire population rises up to give the visiters a cordial greeting. Thus gladly received, each throng coming from one parish proceeds, with its ecclesiastics at its head, to the doors of the cathedral, through which they are slowly marshalled, and then conducted to one of the neighbouring churches, where they take refreshment and rest, and where they are admitted to the confession of their sins, and, for this their joyous day's work, assured of full and unqualified forgiveness, ere they return to their home or pay a visit to relatives or friends.

The impulse which has called these thousands forth from all parts of one bishopric is speedily spread beyond its limits, causing similar crowds to direct their steps to the same spot from even distant districts of Germany and France. The scene lasts from the 18th of August to the 14th of September. What is the object which called forth this enthusiasm? Perhaps it is some noble aim of benevolence that the people seek to achieve? The presence of so many ministers of religion, the observance of so many religious ceremonies, would seem to indicate a benign or a pious intention. The sad truth is, all these crowding thousands have come to look at an old coat! And yet we are in the middle of the nineteenth century, and Trèves is in the centre of European civilization.

That which immediately gave occasion to this popular movement was a circular letter addressed by Arnoldi, Bishop of Trèves, to the clergy of his diocese, directing them to invite the flocks of their several parishes to repair to the cathedral of that city, "in order to behold and honour the priceless jewel therein preserved; namely, the coat without seam (John xix. 23) of our Lord and Saviour Jesus Christ." And, as if to remind men of the necessity of a new Reformation, the Bishop makes mention of a bull of Leo X. by which, in 1514, a pilgrimage, accom-

panied with suitable presents, to the high church at Trèves, was to be rewarded in each case by the entire remission of sins. The rather does the Bishop now call together the faithful around this relic, since a period of thirty-four years has elapsed since they were permitted to feast their eyes with a sight of the holy object, and the priests to regale themselves with the abundant proceeds. Accordingly, the holy coat is exhibited on the appointed day, after the glad announcement of its advent had been made on the previous noon and evening by all the church-bells of the city. At eight o'clock in the morning, Bishop Arnoldi is beheld by the thousands that crowd the cathedral, performing mass at the high altar. Canon Dr. Braun pronounces from the pulpit a discourse on the genuineness and wonderful virtues of the holy garment. Then comes the happy moment. The robe is elevated and suspended over the high altar, intervening objects having been removed; and at 1 o'clock the processions begin to pass through the church, every eye directed eastward, and every heart beating with pleasing solicitude. Order is preserved partly by the clergy, partly by the police. Suitable care is taken to prevent the pilgrims from omitting to deposit their free-will offerings.

The last day of the appointed pilgrim-period was distinguished by special ceremonies. There hung the holy vestment, to be saluted for the last time, till after a long interval, by one of the highest dignitaries of the church; a bishop, professor, apostolic vicar, Dr. Laurent, followed by a very numerous band of clergy, proceeds to pay his devoirs to the old coat, at the head of a long partly imposing, partly glittering procession, made up of priests, people, young girls dressed in white and crowned with wreaths of flowers, with flags, with musical choirs, with bands, and the cathedral bells "chiming merrily." The dignified visiter is ceremoniously received by his brother Bishop of Trèves, and conducted into the presence of the said old coat.

Meanwhile, one young priest is scandalized by these scenes beyond his power of endurance,—is, like another Luther, driven to give utterance to his solemn convictions at any risk. His name is Ronge. John Ronge went through the usual course of studies, preparatory to the sacred office, in a Catholic seminary at Breslau; in the

prosecution of which, he distinguished himself for diligence and unwearying ardour, as well as great purity of character. His excellent qualities drew on him the special notice and high tokens of the approbation of his superiors, who recognised with marked satisfaction the earnestness with which he applied his mind to obtain a correct and full apprehension of the doctrines of the church; little thinking that this same thirst for knowledge, and sincerity of purpose, would in time make their favourite pupil into a bold and firm-hearted reprover of the corruptions of Catholicism. On leaving the college, he undertook the office of curate at Grotthau, about seven miles from Breslau. Here he devoted his excellent faculties to the service of education, and by his mild energy and superior methods of instruction, so gained the love of his pupils, that they honoured him as a father; nor did he fail to win the esteem and confidence of older persons, though he had to withstand the effects of that jealousy which his high merits excited.

The Jesuits, who have of late been actively and energetically at work in all continental countries, if not in our own, in order to promote the interests of their order and of the Pope, and therein to re-enslave the human mind, exerted themselves at Breslau with extraordinary zeal, labouring with as much policy as ardour to gain over the younger clergy to their cause. On this, Ronge came forward as an advocate of liberty of conscience, and by anonymous publications in the Saxon journals, reproved and exposed the Jesuits with great effect. They, however, reckoned the highest ecclesiastical authorities on their side, who, having reason to suspect Ronge of being the author of these attacks, questioned him on his word of honour as a Catholic priest. He acknowledged the authorship, and was condemned to expiate his transgression by a certain course of penitential exercises in the Breslau seminary. Well did he know the servitude in which the mind was held there, and that the object of his punishment was to crush in his own breast the germs of liberty and truth. He therefore refused compliance, and was suspended from his office. The general estimation in which he was held appears from the fact, that the magistrates of Breslau exerted themselves on his behalf. Rome, however, never recedes. Ronge retired to Laurahütte, in Upper Silesia,

where he resumed his educational labours, and where also he gained the love of old and young by his pre-eminent qualities of head and heart. Here it was that he felt the impulse to expose the absurdities and iniquities of the holy-robe parade. He published a letter on the subject in the local papers, the substance of which shows of itself that it proceeded from a pure love of truth and a high regard to religion. This letter exasperated the Jesuits. Ronge judged it expedient to quit Breslau and put himself beyond their reach. The ecclesiastical powers interfered. The state was not satisfied. Bishop Arnoldi found it convenient to offer explanations to the civil power. His plea was, that honouring relics was a voluntary act, neither to be commanded nor forbidden, and he himself had not proceeded beyond issuing a general invitation throughout his diocese. Nevertheless, the troublesome young priest was not to be forgiven. He had exposed the craft, and must be punished. Accordingly, on the 28th of October, 1844, the Bishop's agent, Latussek, required Ronge to declare, within fourteen days, whether or not he was the author of the aforesaid letter, and in case of the answer being in the affirmative, to revoke by a public act, within a similar period of time, the sentiments which it contains, on pain of being degraded and excommunicated. Ronge avowed himself the author of the offensive publication, and was accordingly degraded and excommunicated on the 3rd of December last. This was indeed a *brutum fulmen*, for the young Reformer had previously renounced faith in Rome, and thrown off the clerical vestments.

His letter will best show what manner of man he is, and bring the demerits of the Trèves clergy into full relief.

"*Laurahütte, October* 1.

"What for a long time sounded in our ears as a tale or a fable, namely, that Bishop Arnoldi of Trèves had displayed a piece of clothing, termed the coat of Christ, in order that it might be religiously beheld and honoured, you, Christians of the 19th century,—you, German men,—you, teachers and ministers of the German people,—you know that it is not a tale nor a fable, but a fact. For already it appears from the latest intelligence, that above 500,000 persons have gone as pilgrims to see that relic, and that daily, other thousands pour along in the same direction, especially since the said garment has healed the sick and worked miracles. Nevertheless, information hurries through the land, and even clerical men have in France declared

that THEY have the true coat of Christ, and that the coat at Trèves is not genuine. Truly, we may here apply the words, 'He who loses his senses on certain points has none to lose.' Five hundred thousand men—five hundred thousand intelligent Germans, have hastened to Trèves to see and honour a coat! Most of these thousands are of the humbler classes, in great poverty, oppressed, ignorant, dull of understanding, superstitious, and in part degenerate; and now they bid adieu to the tillage of their fields, withdraw themselves from their handicrafts, from household cares, the education of their children, in order to travel to Trèves to an idolatrous festival, to an unworthy spectacle, got up under the hands of the Roman hierarchy. Yes, it is an idolatrous festival; for many thousands, men of easy faith, have been misled to pay to a piece of clothing, the work of men's hands, the honour and respect which are due to God only. And what disastrous consequences do these pilgrimages bring! Thousands of the pilgrims rob themselves of the money for the journey and for the offerings which they make to the holy coat, or rather to the priests; they scramble their little together as they can, or they borrow of their neighbours, to go hungry or thirsty on a pilgrimage which may impair, if not destroy, their health. If these outward evils are great, very great, the moral evils are yet far greater. Will not many, reduced to want by the cost of their pilgrimage, seek to repair their losses by unjust means?—many women, many maidens, lose the purity of their hearts, their modesty, their good name, and so destroy the peace, the happiness, the welfare of their families? Finally, a door will by this most unchristian scene be set wide open for superstition, for fanaticism, and, what is therewith connected, for vice. These evils ensue from the holy coat's being thus displayed and religiously blest, whether it be genuine or not. And the man who has done all this, who has cheated the poor hungry people of their money and their bread, has exposed the German people to the scorn of other nations,—this man is a Bishop, a German Bishop, is Bishop Arnoldi of Trèves. Bishop Arnoldi of Trèves, I turn therefore to you, and in virtue of my office and calling as a priest, as a teacher of the German people, and in the name of Christianity, in the name of the German nation, in the name of the instructors of the people, I demand that you cause the unchristian spectacle of the holy coat to cease, and withdraw from the public gaze the aforesaid piece of clothing, so as not to make the offence greater than it is to religious minds. For you know—as Bishop you must know—that the Founder of the Christian religion left to his disciples, not his coat, but his spirit. You know—as Bishop you must know—that Christ has taught, 'God is spirit, and he who worships him must worship him in spirit and in truth.' And thus he can be worshipped everywhere, not merely at Jerusalem, nor on Mount Gerizim, nor at Trèves before the holy coat. Do you not know—as Bishop you must know—that the Gospel expressly forbids the honouring of any visible image, any relic?—that the Christians of the apostolic times and of the first three centuries did not endure

either an image or a relic (when they might have had so many) in their churches?—that the honouring of images and relics is a heathenish custom, and that the fathers of the first three centuries deride the heathen on that account? Finally, know you not—as Bishop you must know—that not before the 13th or 14th century, could the sound strong sense of the German mind be degraded so as to give honour to relics, when, under the influence of the crusades, the lofty idea which Christianity gives of God had been lowered and darkened by all kinds of fables and tales of the marvellous, brought from the East? Mark, Bishop Arnoldi of Trèves, this you know, and perhaps better than I can tell you,—I say you know the consequences which the idolatrous worship of relics have had for us, I mean in the enslavement of Germans, mind and body, and yet you display your relics for public worship! But if you do not know all this, if you only sought the public good in the display at Trèves, yet have you brought on yourself a two-fold guilt, for which you cannot find an expiation. In the first place, it is unpardonable in you, if you knew that the holy coat contained healing powers, that you have not exhibited it till the year 1844. In the second place, it is unpardonable in you that, for the sight, you have taken money of hundreds of thousands of pilgrims. Or, is it not unpardonable that you, a Bishop, should have taken money from our hungry poor, especially when you have lately seen poverty drive hundreds to public tumult and a death of despair? Do not, moreover, deceive yourself in the thought of the thousands that have hurried to your show; for millions, like myself, have thereby been filled with disgust and indignation. This indignation is found not merely in this or that class, in this or that party, but in all conditions—yes, even in the Catholic priesthood. Therefore judgment will come upon you ere you think. Already the historian seizes the pen and hands over your name, Arnoldi, to the contempt of this generation and of the generations to come, as the Tetzel of the 19th century.

"But you, my German fellow-citizens, whether you dwell near or far from Trèves, apply all your faculties in order that such a disgrace may no longer be done to the German name. You have social institutions of various kinds; operate through them. Let every one use his utmost power to oppose and put for ever a stop to the tyrannical power of the Roman hierarchy. For not merely at Trèves will this modern shrove-tax be exacted, but, you know it, in the east and in the west, in the north and in the south, will the church require dues of all kinds and in all manners: the night of the mind more and more gains the upper hand. All of you, whether Catholic or Protestant, go to work at once; your honour is concerned, your freedom, your happiness. Let not the laurels of a Huss, of a Luther, be your shame. Give words to your thoughts, and make your wishes into deeds.

"Finally, you, my fellow-labourers in Christ ,who desire and seek the welfare of your flocks,—the honour, the freedom, the happiness of your own Germany,—be silent no longer; for you sin against religion, against your mother country, against your

holy calling, if you keep silence any longer, if you longer hesitate to give expression to your nobler convictions. Show yourselves true disciples of Him who sacrificed everything for truth, light, and freedom; show that you have inherited his spirit, not his coat.

"JOHN RONGE, Catholic Priest."

The bare idea of the possibility of "the holy coat" of Trèves being the "coat without seam, woven throughout," of our Lord, might well excite a smile, had not the subject, with all its innate absurdity, assumed too grave a character to admit anything less serious than deep regret and hearty condemnation. It has, however, been pretty certainly shown, that the seamless coat which was once possessed by the clergy of Trèves, was sent, so long ago as the year 1114, from that place to Mentz, together with other relics, by a Roman Cardinal, named Richard, as an expression of his gratitude for kind and hospitable treatment. Doubtless some seamless coat was so sent, for the said Richard's own hand-writing is still extant to bear witness to the fact. There is very good reason also to believe that the one sent was that which was then at Trèves. However that may be, here are too seamless coats, which is one too many. Which then is the right—that at Mentz or that at Trèves? Alas! the knotty question cannot be decided, for it seems that there are many more than two. The indefatigable industry of German scholarship leaves nothing undiscovered when once it fastens itself on a subject of inquiry; and Bishop Arnoldi has played a fool's part in rousing at this time of day attention to these anilities. Two Professors of the University at Bonn have hence been led to put on their spectacles and engage in dusty investigations: the result is, that they find, instead of two, twenty-one old coats used in this same fashion to deceive the credulous, and grind the faces of the poor. The names of these Professors are Dr. Gildemeister and Dr. Von Sybel; the title of their publication is, "Der heilige Rock zud Trier und die Zwanzig anderen heiligen ungenähten Röcke."

The young Reformer became an object of universal interest. So bold had his conduct been, yet so laudable; so true were his positions and so lofty his spirit, that men of all classes and of various ways of thinking were wishful to manifest their respect towards him. But where was

he? Letters addressed to him as in this place or in that, received no answer. The secrecy which he observed only served to whet the public curiosity. At length, Ronge spoke in these remarkable words—"I will be no hero of a day; I will receive no addresses; no public meetings shall be held in my honour. I want neither money nor fame. Fame cannot enchant me, and my bread I earn by my labour. My cause is that of pure Catholicity; to it I remain faithful. Luther aimed at nothing else."

John Ronge, however, is not a man to remain idle. He has thrown off Romanism, but he has clung to the Gospel. He is too religious a mind to be satisfied with mere negations; and his benevolence is too strong and impulsive to allow him to cease from public usefulness. He has therefore organized a society, to which we wish "God speed" with all our heart; because, while we find in the confession of faith which he and his friends have adopted, a substantial agreement with Unitarian Christianity, we believe also that those views are essentially the same as the teachings of Jesus Christ clearly, expressly, and repeatedly set forth. We subjoin the creed of this new—we may justifiably call it—Unitarian church:—

"1. We throw off the allegiance to the Bishop of Rome and his whole establishment.

"2. We maintain full liberty of conscience, and contemn every compulsion, falsehood, and hypocrisy.

"3. The basis and the contents of the Christian belief are the Bible.

"4. The free investigation and interpretation is not to be restrained by external authority.

"5. As the essential contents of our faith, we lay down the following symbols:—

"'I believe in God the Father, who has created the world by his omnipotent word, and who governs it in wisdom, justice, and love.

"'I believe in Jesus Christ our Saviour, who, by his doctrine, his life and death, has saved us from bondage and sin.

"'I believe in the working of the Holy Ghost on earth, a holy universal Christian Church, forgiveness of sin, and life everlasting. Amen.'

"6. We recognise only two sacraments as instituted by Christ, Baptism and the Lord's Supper.

"7. We uphold infant baptism, and receive, by solemn act of confirmation, as self-acting members of the congregation, those persons who are sufficiently instructed in the doctrines of faith.

"8. The Lord's Supper will be distributed to the congregation, as instituted by Christ, in both forms. Auricular confession is rejected.

"9. We recognise marriage as an institution ordained by God, and therefore to be kept holy by man; we maintain for it the sanction of the Church, and consider, with regard to the conditions and restrictions applying to it, the laws of the state alone as binding.

"10. We believe and confess that Christ is the only Mediator between God and man; we reject, therefore, the invocation of saints, the adoration of relics and images, the remission of sins by the priest, and all pilgrimages.

"11. We believe that the so-called good works have only value in so far as they are the emanation of Christian sentiments; we reject, therefore, all commands of fasting.

"12. We believe and confess that it is the first duty of the Christian to manifest his faith by works of Christian love."

THE REVIVAL OF RELIGION.

(EXTRACT OF A SERMON BY REV. ANDREW P. PEABODY.)

Do not we need a revival of religion in our midst? Should not our souls be quickened to offer earnestly the prayer, "O Lord, revive thy work"? Should not the efforts of our brethren for a higher state of religious growth open our eyes to our own deficiencies and shortcomings, as a church and as individuals? Have we any reason for self-complacency, or a feeling of repose? Can we say that, while we have not given heed to the earthquake or the fire, we have been listening the more earnestly to the still small voice of conscience and of God? Suppose that the Chief Shepherd were visibly here, as, we doubt not, he watches unseen, how should we appear in his sight? Suppose that at our sacramental feast the King were to come in to see the guests, would he find none among us without the wedding garment,—no selfish, worldly disciple, of cold heart and unloving life? As his quick eye glanced from heart to heart, would he trace his own image pure and fair in every communicant? Or would he not see in some of us that image most sadly marred and soiled; in all of us its features far, far too faint? Suppose that he were to meet with our full assemblies, in how many souls would he look in vain for the traces of his lineage and kindred! How many unregenerate hearts would be laid bare before him,—youth, going forth to the conflicts of life, amidst the snares of sin, without the shield of faith, or the armour of God,—men and women, careful and cumbered about many

things, but wholly heedless of the one thing needful,—the aged, clinging with a convulsive grasp to the world from which they are just parting, and as careless of the future, as if, when they laid down to their last sleep, they should never wake again, — those appointed to speedy death, building all their schemes and hopes on the ground which is just sinking beneath them, hastening to the judgment-seat of the Almighty with grovelling affections, unholy desires, impenitent souls!

Were the same divine Witness to follow us to our homes, and through the business and pleasures of the week, how much would meet his eye, which he would disown with sorrow, as bearing none of the impress of his spirit! Some of us he would see the devoted worshippers of Mammon,—others lovers of pleasure more than of God, many living all through the week as if God, and heaven, and hell were the mere bugbears of a disordered fancy,—many hardening their hearts against the claims of religion,—some even ridiculing the scruples of the pious, using the holiest of names and themes to point a jest or an idle tale, setting at nought the express dictates of the divine law. How many of our families would he see unblessed by the morning and the evening sacrifice, unconsecrated by the water of baptism, enjoying all the rich bounties of a kind Providence, yet not recognising by any act, or at any moment of the day, Him, in whom all the families of the earth are blessed! And may we not apprehend, that there would be found more families among us destitute of every form of domestic devotion, than where the household altar is erected, and its daily incense offered; and more souls among us, that bear the image of the earthly alone, than there are of those that bear the image of the heavenly? Shall we, then, be content to sit still, while time is confirming so many of us in worldliness and sin; while death is summoning us, one by one, we know not whom next, to our last account; while it stands written in that volume, which we profess to receive as the oracles of eternal truth, "Except a man be born again, he cannot see the kingdom of God"? Shall not the prayer go forth from all who ever pray, "O Lord, revive thy work"?

But prayer and effort are co-relative duties. They imply each other. The sincere prayer includes the purpose

of striving for its fulfilment. The Christian effort, made in the strength of God, is a prayer acted in lieu of being uttered. God's indeed is the sanctifying grace, by which the work must be revived. His is the spirit, which, if it breathes upon the dry bones, shall make them live. But he will use our instrumentality, and will not help us, unless we are ready to help ourselves. How, then, shall we aid in the revival of religion among us?

First of all, "judgment must begin at the house of God;" the work must commence with professors of religion. We are chargeable with a large proportion of the coldness and negligence of our brethren. The progress of religion in any community depends very much on the standard of piety established by its professed friends. Where the church is pure, self-denying, and devout, the word of God is quick and powerful. Where the church is cold and worldly, its increase is slow, and the cause of Christ is on the wane. It is an error to suppose that the friends of Jesus can win souls to him by loose rules and habits of life; by holding out a low standard of piety; by conforming to the fashion of the world, and multiplying points of contact with its frivolities and its follies. With the world and of it, we should be in all its courtesies and charities; but separate from it, not only in its sins, but in all those half-way compliances, which are regarded and received as compromises of principle, as going to the outermost verge of Christian propriety. It is not in this way, by stretching the frequent hand across the confines of duty, that our fellow-men can be invited over to the Lord's side. This accommodating, pliant kind of piety, is not the golden chain which is to draw men heavenward. If they see that religion profits us but little, they will have small inducement to seek it for their own guide. They will say of us, — "These Christians, what do they more than others? They are no more faithful in the daily walks of duty, no better parents, neighbours, or citizens, than we are. They are as much engrossed in the pursuit of gain, as much intoxicated with pleasure, as we are. For aught we see, they are as selfish and hard-hearted as the rest of the world. They can fall out with each other, bear ill-will and enmity, harbour unkind thoughts and unforgiving feelings. They can repeat the tale of scandal; can cherish party animosity and sectarian

bitterness; they can shut up their compassion against the poor, and can themselves enjoy all manner of good, without a thought for the destitute around them." The day when the secrets of all hearts will be revealed, alone can show how many have thus apologized for their soul-destroying negligence and procrastination.

But where those not personally religious can see, in the professedly Christian characters around them, the beauty of holiness, and the power of the world to come; where religion manifestly keeps its disciples pure and humble, just and kind, generous and spiritual; where the image of Jesus meets the observer's eye in those who bear his name, then the indifferent and worldly feel the contrast with their own hearts and lives; they perceive that religion is no fancy, no mere form, no hollow pretence, but a living, holy, blessed reality; they admire it in its disciples, and ask themselves, "Why may not we put on the same beautiful garments, walk under the same happy guidance, and bear the same image and superscription? This religion must be worth seeking and possessing, if it works thus mightily in the hearts of men, and moulds the elements of character into forms so lovely and venerable."

In saying these things, far be it from me to recommend a pompous profession of piety. Cant and Pharisaical display always wound the cause of Christ. The most eloquent plea for Jesus is a holy life; the truest profession of his faith is that quiet outbreathing of piety and love, which should blend with all that we say and do. And if we have the love of God in our hearts; if religion is with us the principal thing, the predominant motive, the reason for our words and actions, it will betray itself. However modest, however obscure we may be, we shall be as a city set upon a hill, that cannot be hid.

Suppose that all of us who have here named the name of Christ, were from this time forward to let our light shine as, God helping, it might shine, think you that it would long beam over a moral waste; that the ways of Zion would long mourn, or her solemn feasts be forsaken by the multitudes that now keep back from them? Would not numbers all around us, seeing our good works, perceiving how much peace, and happiness, and inward might we drew from the wells of salvation, hasten

to glorify our Father in heaven? And is there one of us who will pronounce himself incapable of shedding such a light around him? Is there one of us, my fellow-disciples, who is constrained to be selfish, or worldly, frivolous, or grovelling?—Is there one, who might not emulate even the piety and devotedness of those primitive times, when of them who believed, all men took knowledge that they had been with Jesus? Imagine that we, all of us, were what we have covenanted with our Saviour that we will endeavour to be,—imagine that the company around our altar were filled with that spirit of love, and charity, and zeal, that filled those little circles of martyrs and confessors, who used to worship their God at the risk of all things earthly, counting it all joy to offer up their very lives for the testimony of Jesus,—imagine that we all rose every morning, and went forth to every scene and duty, with the prayer, "Lord, what wilt thou have me to do," that we set the Lord always before us, and, eating or drinking, or whatever we did, did all as in his sight and to his glory,—imagine that thus in each of us our fellow-men beheld a likeness of the blessed Saviour too clear to be mistaken, too pure to be scorned, too beautiful to be neglected,—think you that religion would revive in the church alone? Would not our whole congregation, our whole community, glorify God in us; be awakened to serious inquiry and deep concern; roused to an earnest longing for those treasures incorruptible and eternal, the priceless worth of which they saw in us? Remember that, "while no man liveth to himself," least of all can the professing Christian live to himself—that we are all the lights of those around us, either burning and shining lights on the way to heaven, or false beacon-fires on the path to perdition.

But would you see religion revive among us, you must add to the passive service of a pure example, your warm intercessions and active efforts in the cause of Christ. In this portion of his vineyard, you must not regard your pastor as sole labourer, but yourselves as his fellow-workers in the Lord. Even were he not often burdened, as he is, with the consciousness of insufficiency and infirmity, still he could not multiply himself, so as to be wherever he might desire, or be desired, to dispense counsel or comfort. One spiritual guide is not enough for the wants of this great people. And even with an Aaron and

a Hur to sustain his hands on either side, the field demands yet more and many labourers. Your pastor needs your prayers and efforts to inspirit his own. If you cast the whole weight upon his shoulders, he must sink under it. If he has not your warm and ready sympathy, he toils languidly and hopelessly. Upon those plans of usefulness, in which he has the countenance of but few of you, he cannot enter with full strength and spirit. But let him feel that you are his intercessors with the Father of lights; that you are his unfailing helpers in every good work; that he is surrounded by those, on whose Christian offices he can place unhesitating reliance, who can speak a word in season to the anxious and the afflicted, who love their Master's cause, and make it their meat and drink to advance it, then he may be of good cheer, may go forth upon his walks of duty with a glad heart, and feel that the work of the Lord will indeed prosper in his hands. The command, "Go, and preach the gospel," is as imperative upon you as upon me. Your place is not indeed in the pulpit. Your voice need not be heard in the great congregation. But from house to house, among the young and the tempted, the stricken and the sorrowful, the thoughtful and the penitent, cannot you find a frequent word to say for your Master, and bear about a message from your God?

Thus may the professed followers of Jesus cause his work to revive in our midst.

But whether Christians are faithful to their duty or not, you have your open Bibles and your consciences, ever to preach to you "of righteousness, temperance, and judgment to come." And when I consider how loud and clear their voices are, I am amazed, not that we witness so high a degree of religious excitement, but rather that the excitement should ever subside; that the general mind should ever become torpid; that there should ever be a time when the frequent cry is not heard, "What shall I do to be saved?" But are there not many now present who are living in utter unconcern with regard to these things, or at least are delaying attention to them from day to day, and from year to year, postponing them perhaps to a last sickness, and the fancied quiet and leisure of a death-bed? Would to God that you could be brought to a stand, and could have the alternative of

spiritual life or death as distinctly and strongly pressed home upon you, as if this were the last moment for you to make your choice; as if you were obliged to abandon religion for ever, or to take up its covenant now. Did you all believe, as multitudes in a neighbouring place of worship have been told, that the end of all things was at hand; and that, before this year should close, the day of grace for all the impenitent would expire, how eagerly would you flock to the footstool of infinite mercy,—how would you hasten (as did multitudes all over Christendom, from the like cause, six hundred years ago), how would you hasten to resign all things earthly, to abandon your gains, and suspend your plans,—how would the voice of merriment be hushed, and the whole community, as one man, be engaged in seeking the Lord while he might be found! But the case with each of you is much more doubtful and awful than this. To each of you is it said, "The time is short;" and, not at any day which you may calculate and provide for, but "in a day when you look not for him, and in an hour that you are not aware of, the Son of Man cometh." And the longer you remain out of Christ, the more difficult are you rendering your return. Sin is binding the strong man, is crippling your energies, shearing the locks of your strength, hardening your hearts, and closing the door of hope which Providence still leaves open. And to some of you death is at hand. For the last time this day may some of you be listening to the warning cry, "Turn ye, turn ye; for why will ye die?" Often have those met us on one Lord's day, at whose death-beds or funerals I have ministered, before I entered the sanctuary again. And most, or all of you believe, that, unless you die in the faith and hope of the Gospel, you go hence to certain wo, and unutterable anguish.

Whence, then, this infatuation, that leads you to put far away the very things that concern your peace more than all things else? It is because you will not pause, will not give yourselves time to reflect on your condition and your destiny. Such thoughts perplex and distress you, and you turn from them when they are forced upon you. When they are urged home by the preacher's voice, you perhaps follow him in his train of thought, but will not think it over again in your own minds,—will not

bring your own faculties to bear upon it. Let me beseech you to do yourselves the justice to dismiss this theme no longer, but to force your minds to its contemplation. Seek out the needed retirement. Shut out the world. Commune with your own hearts, and be still. If religion have any reality, it is the chief thing,—your nearest concern,—your highest interest. You can assign it no place but the first. You must admit that its claims precede all others. If God sees you; if your every thought is written on his book of remembrance, and casts its long shadow out into the depths of eternity, you must admit, that the sooner you know and feel all this, the better will it be for you now and for ever. Enter then into your closets, and when alone with your God, ask yourselves,—"What am I, and whence,—the child of chance or fate, or the offspring of intelligence? Whose am I,—my own, to act on my own responsibility, and to shape my course as may seem right in my own eyes; or am I constrained by a higher power, bound by a more commanding will?—Am I alone? or do I dwell and move in the venerable presence of the Author of my being? Whither tends my course? Will the grave swallow me up, and eternal night wrap its weeds about my head; or shall I live on elsewhere, in a different mode, when this earthly tabernacle is dissolved? And if I then live on, is my destiny in any sense or degree in my own keeping? Can I lay up treasures of joy, or treasures of wrath, for my future home? Am I ready for that home? Should the summons come this moment, what would my portion be,—infinite joy, or unutterable anguish?" Are not these, my friends, not only the most momentous, but the nearest, the most immediate questions, that can concern you? Do not all the pitiful interests that engross you, dwindle, by their side, into littleness and distance? And are you not amazed, that you should have dismissed them so often and so long, without a passing thought, while yet you have daily stood liable to answer them at the judgment-seat of Christ, and in a dawning eternity? O let not the busy whirl of earth's machinery bewilder your minds any longer. Turn the asking eye within. You have that there, for which the universe would be a paltry ransom, and will you contentedly leave it unexplored and unknown!

I rejoice to know that some, I hope many of you, are awakened to a sense of your spiritual wants, duties, and dangers. You have discovered yourselves to be sinners before God, and have become humbled and alarmed. But your sorrow is a hopeful one; your pangs are healing; the agony that rends your hearts heaven beholds with joy. You now look upon yourselves as the very chief of sinners. Your hearts are laid open to your own inspection; and your sins of ingratitude and negligence, your coldness, your forgetfulness of God, your devoted pursuit of perishing goods and fleeting joys, come up before you, and pile themselves heap upon heap in your sight, till you are ready to exclaim with the psalmist, "Mine iniquities are gone over my head; as a heavy burden they are too heavy for me." You feel that, however exemplary your outward walk may have been, you have wandered like the prodigal from your heavenly Father's house; have spent your portion of his goods in a far country, and are no more worthy to be called his children. It is with this burden that you now come to the mercy-seat of your God. And how will you seek to relieve yourselves of it? Not by palliating your guilt; not by weaving artful apologies for your transgressions; not by endeavouring to convince yourselves that you are less sinful than you imagined when your consciences were first aroused. Oh, no! You must go with your entire burden to the throne of infinite mercy. You must give yourselves up, as you are, to the Father, whose love is ample enough to embrace the vilest sinner, and to pardon the foulest guilt. You must not ask yourselves, "Does my sin deserve to be forgiven?" Conscious of ill desert, and unable to offer any available plea for your past disobedience, you must urge the inquiry, "Has my Father set any limits to his pardoning mercy?" You must repose implicit faith in that love, of which your Saviour is the image and the pledge; and, while you bow under the deepest sense of your own unworthiness, you must dwell first and chief of all on the fulness of the divine compassion, as shown forth in Jesus. You must draw near to the garden of agony and the cross of shame; and, while you contemplate the miracles of mercy there wrought for you, you must ask yourselves, "He that spared not his own Son, but delivered him up for us all, how shall he not

with him also freely give us all things?" I repeat it (and I feel that, at this turning period of your characters, when your whole future depends on your building your hopes upon a right foundation, I cannot repeat it too often), it is not on anything in yourselves, but on the redeeming love of God that you are to rely.

Your state of feeling, and the true ground of your hope I might well illustrate by some such case as this. A son has left for many years the home of an affectionate and pious mother. He has dropped all communication with her; has been a mad and reckless wanderer over sea and land; has fallen into the grossest and most degrading vices; has become a mere wreck of humanity, loathsome to the very eye, and spurned from all society but that of the utterly abandoned. The victim of foul disease, homeless and helpless, he bethinks himself of the days of his innocence, and says,—"There is one heart that yet loves me. My mother's prayer daily goes up for her truant child. Her house, her arms would still be open for me. I can go to her; and not all my wretchedness and guilt, even if her pure mind could know or fathom it all, would quench her love for me. Vile though I am, scorched and blackened to the very heart's core by the fires of sin, she will own her son; and I will go, and cast myself upon her love, and die upon her bosom." Now, this poor prodigal, when he thus comes to himself, makes no apology for his guilt; places no reliance for his acceptance on anything in himself, but goes out of himself entirely, and casts himself upon that fixed point of support —a mother's undying love. He has faith to go to her, with his mountain-load of transgressions; and feels, that nothing can be too great for her love to pardon, if he goes with a filial spirit, and the sincere desire to be her son again. Like the poor prodigal you now feel, my friends, under the burden of your secret sins, in that bitterness of the heart which God only knows. And, were Jesus on earth, the same mild, compassionate, forgiving being, as when he went about on his errands of love, you would feel that you could come to him, throw this burden at his feet, and harbour not a doubt of the kind response, "Son, thy faith has saved thee,"—"Daughter, be of good cheer, thy sins are forgiven." But Jesus is the express image of the eternal Father. "He that hath seen

me, hath seen the Father." And if you could thus come with confidence to the image, why not to the divine original?—why not to that throne, by which the same Jesus ever liveth to make intercession for you? If the returning prodigal can have faith to cast himself upon the love of a frail mortal, with how much stronger faith and surer hope may you throw yourself upon the mercy of Him, whose words are, "Can a woman forget her child, that she should not have compassion on her own son? Yea, she may forget, yet will I not forget thee!"

SIMPLE THOUGHTS ON EXODUS,

BEGINNING AT CHAPTERS FIFTEEN AND SIXTEEN.

The children of Israel, so lately slaves in Egypt, have been, as it were, sought out by the Lord, who sent his servant Moses to deliver them, empowering him to work the most remarkable miracles in their favour. This Moses, who was himself so wonderfully trained to his work—first by a liberal education and knowledge of the world, and afterwards by long years of leisure and retirement,—this Moses has passed with the ransomed people through the dried path amid the waters; they have beheld "Pharaoh's chariots and his host cast into the sea;" they have sung the song of triumph, and now proceed on their journey, led by their guide into the wilderness. With what alacrity, we would presume, they now accompany him, what gratitude, what faith, what fervent trust, what desire to give their whole being to the God who thus redeemed them! Might they not almost desire to meet with some danger, to experience some want, that so they might have an opportunity of reposing on love divine! But, what is the fact? Their feelings have been brutalized by slavery; they are all sensual. They care little what God they serve, so that they have water to drink, and bread to eat. He who is "slow to anger" excuses their ignorance and ingratitude, he leads them to fountains of water, and those which are by nature bitter, are made sweet for them; and soon after, as they journey, they encamp by twelve wells of water, and three score and ten palm trees. On the fifteenth day of the second month after their departure from Egypt, the people of

Israel travel onward; are they grateful for the sweet shade of the palms, and for the refreshing wells of water? Always querulous and faithless, they exclaim: "Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full." Jehovah declareth that he will rain bread from heaven, and they eat and are satisfied. The same spirit of power and love which thus gave to men to eat "angel's food," in aftertimes empowered the Lord Jesus, when he had "compassion on the multitude," to feed five thousand men with five small barley loaves; and in each case the miracle had a higher aim than the mere passing blessing. One lesson we may learn from these instances of mercy, that if any form the charitable wish to lead the ignorant to a knowledge and love of the truth, they must begin by a sympathizing endeavour to satisfy their most pressing temporal necessities.

Concerning the portioning the manna, giving to each his necessary share, what divine wisdom and knowledge of human nature we must observe. Men are universally inclined to be wasteful of that which is obtained without labour, and apparently abundant, and this, notwithstanding its value and use. The wise God is not disposed to permit his servants to be thus blindly prodigal and unthankful; he assigns to each his portion, and thus teaches them the value of what he gives. Here also is a lesson for us; that we should not thrust the bread of life, the word of God, into the hands of those who do not admit its value, and who will throw it by as a disrespected thing. Two other lessons are taught to the human race by means of this manna, this "angel's food," viz. that we be obedient to the commands of God, and not covetously lay up what we cannot want, and which in the end will become as a corrupt thing in our sight: and in the next place, we learn to venerate the Sabbath, and to hold it wrong to leave as a burden to that day, any regulations of worldly comfort which could be done the preceding.

Aaron is commanded to lay past an omer of this manna to be kept through their generations. Here is an instance of the power of God; that food, which if laid past for one night, became corrupt, and unfit for use, is by the command of God made incorruptible for uncounted years; but this is not to be wondered at; the power that made it

could do as he pleased with it, and teach men thereby, what lessons he thought fit; all is good that Jehovah lays his hand upon; all is great that he exalts. For forty years men ate this manna. This little seed nerved the warrior's arm, and gave strength to the fainting heart. This manna is like the word of life, it came from heaven; it nourished the children of God; it sanctified the Sabbath; it became as a corrupt thing in the hands of the disobedient; it was to be of daily use, not to be put out of sight, but meant for the *daily* increase of strength; it was to be the sustaining food until the people of God arrived at the promised land; it was fit to strengthen them for the struggle to enter.

We see, in studying these chapters that we have now glanced at, that they contain much instruction; like the other parts of the Bible, they are worthy of the title of witnesses, they are true to the character of God and human nature. We see the long suffering of the Lord; that he "is very pitiful and slow to anger;" and likewise, that the heart of man is quick to murmur and to faint, and hard to be awakened to a due sense of the divine mercy. We are ready to wonder at the obtuseness of feeling manifested by the children of Israel, but we look within, and alas! we there find the same propensities. How often have we, in the occurrences of life, been cheered by an unlooked for deliverance! Our anguish, our anxieties, our desires, are intense. Alas! does our gratitude at the relief bear any proportion;—perhaps, before the day of our consolation is over, we are found murmuring at some petty annoyance. There is no time we have more need of humility than when the Lord has been thus gracious to us. But the great work, salvation—the being led by the spirit of divine revelation, by Christ through this wilderness, the world—does this blessing awake the gratitude it should do? The land of promise to which we are led, does it awake to living energies our deepest desires? Dare we say that it bears anything like its due weight with us? Shall the spirit of the Lord be with us as a pillar of cloud, to deliver us from the vain pretensions of self-applauding philosophy, and as a pillar of fire to illuminate, with celestial rays, the pages of hidden truth; and shall we not be grateful to Him, who so loved the world as to send his beloved Son, not to destroy, but to save?

Dublin. M. B.

POETRY.

"I AM THE LIGHT OF THE WORLD."—JOHN viii. 12.

YE silly flatterers that stray
Down fashion's light and idle way,
Who sleep to every good intent,
On pleasure's worthless follies bent—
From vain delusion's darksome night,
Arise—and Christ shall give you light!

Ye worshippers of earthly pride,
Who wholesome counsels still deride,
Who love the selfish will and word
More than the precepts of the Lord;
Awake—and give to Christ your heart,
His love gives light through every part!

Mourners—to whom the cloud of sorrow
Casts its shadows o'er the morrow;
Who mourn disconsolate below—
Seek joy and hope again to know.
Awake—arise—for Christ is near,
To dry the mourner's bitter tear!

Ye who in silence sleep in God,
Ye who the path of death have trod,
Whom the gay world hath long forgot—
It may forget—but Christ hath not.
Awake—arise—the trumpet sounds,
And ransomed souls have burst their bounds!

Dublin. M. B.

WOMAN.—RUTH.

Say not that God, with sparing hand,
Has spread the flowers of bliss;
Their presence makes in every land,
The barren heath, or rocky strand,
The home of happiness.

The dearest gift earth can bestow,
Or heaven to man impart,—
The home where sweet affections grow,
Naomi, let thy daughter show
The worth of woman's heart.

"Naomi, I will go with thee,
My home and friends resign;
Thy people shall my people be,
Thy altars, where thou bend'st thy knee,
And thy God shall be mine.

"And where at eve thou mak'st thy bed,
The lonely hour I'll cheer;
And when thy dreams are with the dead,
This stricken heart with thine will shed
The sympathizing tear.

"And where thou diest, I will die,
There will I buried be;
Methinks it will be sweet to lie
Beneath thy God's all-seeing eye,
And sleep that sleep with thee!"

April 8, 1845. ST. DILLON.

A LEAF FOR CHILDREN.

THE ONLY ONE.

SARAH was *the only one* of four interesting children, who had not been early taken, to dwell in a brighter sphere. Her parents "rejoiced with trembling" over this precious object of their love; but mamma was too wise to admit her being *the only one*, — an excuse for false indulgence. Nurse was not so discreet; and wondered mamma could resist the tears of her *only one*, for the additional cake, or new toy, when the old was thrown from her, and wilfully destroyed.

Nurses are often very affectionate; but mammas are more apt to consider the *duty* of denying present gratification, for future good. The delicate health of little Sarah was the source of much anxiety; but as her years increased, her frame strengthened in some degree, and she was able to set to work in the business of acquiring knowledge. Her parents were good teachers; and as their dwelling lay remote from any town, it was happy for the little girl that they had so much ability and taste. Sarah's impressions of childhood were of a serious cast; she retained some remembrance of the cherub faces of

her lost companions, as well as of her own sad feelings of loneliness. The sensibility of her mind was fostered by the beauty of nature which surrounded her; and her affections were strong and ardent.

Various are the occupations of the country,—ever new the attractions of the garden; Sarah earned their enjoyment by her habitual obedience;—she touched not *the forbidden fruit.* Well she loved her own sweet plot, with its rose-tree in the middle, and its beautiful bunches of flowers all round; there would she work with her spade and rake, and listen to the song of the birds. Robin in his familiar way hopped about, and his merry note cheered her; then there was a blackbird's nest in an arbutus tree hard by to watch; but as she slept, the destroyer came. Sarah, who fancied herself *a little of a poet,* gave vent to her sorrow in a few verses. I am obliged to say this was to the neglect of preparing her Latin lesson for papa; she confessed her fault, and he asked to see this small effort of *her unpractised wing.* When he read it, he smiled; Sarah smiled too through her tears, for she was grieved to have displeased papa. "I do not wish you," he said, kindly, "to employ yourself often in this way; store your mind well now, and in future you will draw from it with more advantage. Mamma also read this little catastrophe in verse, which Sarah, in her trouble, had told her a few weeks back.

THE NEST.

The little nest, so snugly placed
Within the bushy tree,
Now rudely scattered lies, and waste,—
Where can its inmates be?

Go, ask the magpie, he can tell,
Rapacious, chattering thing;
For on the helpless birds he fell,
Before they could take wing.

The parents come with plaintive cry,
Their offspring to bewail;
They seem as if they fain would try
To tell the mournful tale.

Kind Nature will their joys restore,
Not long their sorrows last;
By instinct led, they build once more,
Forgetful of the past.

Sarah visited the cottages with her mamma, and sometimes carried an offering of fruit or flowers. She had been taught to gratify the feelings of others, as well as to supply their wants. On Sundays, she had her class of village children; and began to find, there is trouble, not alone in learning, but in teaching, which can only be rewarded by the diligence of the pupil.

One day there came a letter, which concerned Sarah, from a friend, to invite her to join his daughters in the gaieties of town; mamma feared to send her tender plant from the sheltered valley, where her chief care was to dress it, and to keep it. *The only one*, left with her, she would train for a union with those loved ones early blooming in a heavenly country.

Mamma had not the trial she feared: but danger was lurking, — the parent stem was about to be cut off. Mamma and child were about to be deprived of the strong arm that protected them. The scene of sorrow is for the young as for the old; we cannot too soon begin to look above for help, and that is freely given to the humble suppliant. Precious is the word of life to the mourners, whereby they shall be comforted; and there Sarah learned her duty, when she was left *the only one* of her mother, and she a widow.

March, 1845. A. B.

NOTICES OF BOOKS.

1. *A Sermon on Winter.* By Rev. R. E. B. Maclellan.
2. *A Sermon on Flowers.* By Rev. R. E. B. Maclellan. London: J. Mardon.

These two little volumes abound in beautiful ideas of God and his providence, drawing lessons of consolation, counsel, and religious hope, from the lilies of the field, and the changing seasons of the year. The taste with which they are got up reflects credit on the publisher, and makes them very suitable for presents or rewards. We welcome them for their own sake, and we welcome them too as tokens, that the esteemed author continues with zeal to inculcate the great religious truths on which depend the present and future happiness of mankind.

Lectures addressed chiefly to the Working Classes. By W. J. Fox. London: C. Fox, Paternoster Row. Parts I. and II.

These lectures are published from the reporter's notes, and are issued monthly; each part contains four lectures. They are marked by the eloquence and talent for which the author has been long and justly distinguished. We have only felt regret, in their perusal, that abilities of so high an order are not devoted, as they once were, to the religious instruction of the people. Two of the lectures are on Suicide; and we have been struck with the frequency of its occurrence in England, as represented, we are sure very correctly, by Mr. Fox. In the course of four weeks, he states, that he noted down, as reported in the newspapers, above thirty cases. He exposes the folly of treating suicide as a legal offence, and sentencing the poor body to "the stake or the cross-roads," and shows that we should regard suicides not so much in the light of criminals as of sufferers. The frequency of these sad events can only be diminished by diminishing the causes of suffering which produce them, and giving the people higher views of the sacredness of human life.

The other lectures are—"Retrospect of the past year;" "Temples and Theatres;" "Nicholas Copernicus and James Watt;" "King Charles the Martyr;" "The present dissensions in the church." In the last of them, Mr. Fox thus comments on the case of the Rev. Mr. Wodehouse, who, it will be remembered, tendered his resignation some months ago to the Bishop of Norwich.

"The liberals in the church deem this a fitting time to make themselves heard. They have been cowed and crushed for many a long year, but now there appears to be a sort of chance. Accordingly, Mr. Wodehouse, a canon in the diocese of Norwich, comes forward, and states his difficulties and objections. He writes a letter to his bishop, tendering his resignation, inasmuch as he cannot believe literally in certain parts of the formularies to which he has subscribed:

'Namely, the damnatory clauses of the Athanasian Creed, the form of absolution in the office for the visitation of the sick, and the following part of the form of ordaining priests:—"*Receive the Holy Ghost* for the office and work of a priest in the Church of God now committed unto thee by the imposition of our hands. *Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain they are retained.*"'

But he only tenders his resignation, and at the same time wishes to know about its acceptance. His conscience is so uneasy, that

he cannot reconcile it to the forms which he has subscribed; but nevertheless he cannot absolutely take himself out of the Church: he is like a man who, having sent or received a challenge, goes to a magistrate to inquire whether he ought to fight or not. He writes to a Bishop who had previously declared that he would not lose him out of the Church if it were possible to keep him in. The mode in which he argues this matter reminds me of a Quaker child some years ago, who was in the habit of walking on the ramparts round the town where he lived, below which there is a meadow, to which he would slide down and play with the town boys. The parent of the child forbade his doing this. Upon the next occasion when the boys called to him, 'Come down and play with us;' 'Nay,' said the young Quaker, 'I may not come down and play with thee; but if thee wert to pull me down, I could not help it, thee knowest.' Thus it appears that Mr. Canon Wodehouse is not very unwilling to be pulled down, and kept in company with his old playmates. The Bishop declares that his objections 'are not inconsistent with a sincere and hearty attachment to the general doctrines of the Church of England.' As though his objection respecting having received the Holy Ghost from the hands of a Bishop did not strike at the very root of the priestly character in the Established Church, and make all the difference between 'holy orders,' and 'pretended holy orders.' The bishop proceeds:

'Considering the number and nature of many of the propositions included in our Thirty-nine Articles, the Homilies, and Book of Common Prayer, to which assent is given by subscription, *it is impossible that any number of individuals should view such propositions in exactly the same light, and subscribe to them in precisely the same sense. Latitude in subscription is therefore absolutely unavoidable.*'

But the literal acceptation of the Articles, &c. and that alone, is what the Church requires, and the subscribing parties profess. If once we admit the principle here laid down by the Bishop of Norwich, where is it to stop? A wide door is opened for all sorts of equivocation and subterfuge.

The Bishop of Norwich, however, alleges a further reason why Canon Wodehouse should remain in the Church; and that is:

'Because such latitude has been repeatedly recognised and defended by the highest authorities in our Church, from the time of the Reformation to the present moment, when *it is claimed and exercised in its fullest extent by many who hold and proclaim opinions much further removed from the spirit of our Protestant Church* than are any objections of yours; as well as by many who have taken the same view as yourself of the points to which your scruples refer. There would therefore be a *manifest injustice* in allowing you to resign a situation which you have filled long and usefully, *while others*, who on the same ground would be equally called to resign theirs, continue to retain them.'

Canon Wodehouse, although he does not believe what he has

subscribed, is not to resign, because there are other clergymen who differ still more widely from the Articles than he does, and yet have not given up their livings. That is to say, the total want of conscience in others is to quiet his half-awakened sense of justice: he only does a little wrong; but he is to continue to do that because there are others who do greater wrong—a mode of reasoning which would render any clergyman, whatever his belief with reference to the doctrines and forms of the Church, as long as there was any other opinion existing going beyond his own, perfectly justified in retaining his office: and nothing short of atheism could warrant any doubt being entertained by the individual as to the propriety of his continuing in holy orders."

INTELLIGENCE.

LEWIN'S MEAD CONGREGATION, BRISTOL.

THE annual tea-party of the Lewin's Mead Congregation was held in the Victoria Rooms, on Easter Monday,—C. J. Thomas, Esq. in the chair. Four hundred and forty visitors attended. The room was a most commodious one for the purpose, and the arrangements did great credit to the committee of management.

A great object of interest on the occasion of this annual tea-meeting was the attendance of the Rev. E. Tagart and R. Taylor, Esq. who constituted a deputation from the British and Foreign Unitarian Association, to visit some of the congregations in the West of England, and who took part in the proceedings of the evening.

The sentiment on which Mr. Tagart spoke was, "The Dissenters' Chapels Bill; its success an occasion for increased efforts in the dissemination of our views of Christian Truth." He gave interesting anecdotes of circumstances that occurred during the progress of the Bill through Parliament, and then enlarged upon the objects of the Unitarian Association, vindicating the Society from the charges of apathy and inactivity brought against it, particularly by anonymous writers. Mr. Tagart, however, had no wish to discourage advice and suggestions tendered in a proper spirit, and was solicitous to have the utmost publicity given to their efforts to carry into effect the objects of the society.

Mr. Richard Taylor followed, speaking encouragingly of the prospects of the Association, and assuring the meeting of the valuable services rendered to the Society by Mr. Tagart, who, in his capacity of honorary secretary, devoted a vast deal of time to its business, and afforded most essential aid to its various objects.

The Rev. Jerom Murch referred to the advantage and pleasure he had derived from attending the annual meetings of the Unitarian Association in London, where he often met with eminent men. It was there he was first introduced to the venerated Rajah Rammohun Roy,—there he had enjoyed the society of distinguished American ministers, and of Unitarians from other foreign countries.

The Rev. G. Armstrong spoke on the state of Unitarianism on the continent, referring to its prevalence at Geneva, to the newly Reformed Church in France, and also to the existence of our opinions in Italy, where, he stated, out of fifteen Protestant Churches, twelve of them were Unitarian.

The Rev. H. Solly, of Shepton Mallet, made an animated address upon the sentiment,—"The maintenance of peace necessary to the progress of human happiness—showing that it was the duty of Unitarians to exhibit the genuine spirit of their doctrines in their opposition to all Anti-Christian practices, and that they were especially called upon to manifest a deep sense of the sinfulness of war.

The Rev. Russell L. Carpenter addressed the meeting, in connexion with the sentiment,—"Christian Faith; may its holy influence prevail in increased power in all our Churches,"—and, in an impressive speech, maintained that nothing truly great and good could be accomplished without a living faith in Christianity.

The Rev. James Bayley, Domestic Missionary, made some observations respecting the poor, in reference to the sentiment,—"May the assistance proferred to them be such as may elevate, and not degrade." He animadverted upon the effects of charity, which, as ordinarily afforded to the poor, tended to debase them, and render them hypocritical. The object of those who help the poor should be to induce them to help themselves, to encourage an independence of mind, and not to make them feel a humiliating inferiority to those who profess to relieve them upon Christian principles.

A hymn was afterwards sung, and the evening was closed with a prayer by the Rev. George Armstrong.

IMPORTANT SUNDAY-SCHOOL MEETING.

An aggregate meeting of Sunday-school teachers was held at Manchester on Easter Monday. This meeting was the first anniversary of one held last year to promote an intimate acquaintance amongst persons engaged in Sunday-school teaching, and to diffuse improved methods of tuition. At the former meeting, the teachers of the Unitarian Sunday Schools in Manchester only were present. On this occasion, the attendance of teachers from the neighbouring schools was sought. The invitation was accepted by Sunday-school teachers from Altringham, Bury, Bolton, Cross-Street, Dukinfield, Gorton, Gee-Cross, Knutsford, Monton, Rochdale, Oldham, Stand, and other places. The meeting was attended by many ministers, amongst whom were Dr. Beard, Rev. J. J. Tayler, Rev. F. Howorth, Rev. P. P. Carpenter, Rev. J. Brooks. About 400 persons sat down to tea. Dr. Beard took the chair, and opened the business of the meeting. He welcomed the country friends to Manchester, and expressed a hope that the meeting would be annual, and be sometimes held in the country. He expressed his belief that the influence of Sunday-school education might be greatly improved, and lead to much higher results than are at present obtained.

The first subject discussed was,—"What are the best means of obtaining a regular and punctual attendance of our Sunday scholars?" In introducing it, Mr. Curtis remarked, that essential as punctuality of attendance is to successful tuition, Sunday Schools are in this matter singularly deficient. Punctuality is gained in other establishments, such as railways, factories, commercial houses, &c. and why not in Sunday Schools? In the latter instances it is made compulsory by a sense of interest, and should also be so in the former by a sense of duty in the teachers. Teachers are in this matter deeply responsible; for if they do not themselves punctually attend, they neglect a positive duty, and by their evil example teach irregularity.—Mr. Travers Madge suggested that a register should be kept of the attendance, and that this should be read over at the teachers' monthly or quarterly meetings. Absentee scholars should be visited, and satisfactory reasons required for absence.—Rev. J. Brooks feared a *large* attendance of scholars was often aimed at rather than a *regular* attendance. At the Gee-Cross Sunday School, if a scholar absented himself for three successive Sundays, his name was struck out of the class-book, and not re-entered without the child passing through the regular form of admission.—Mr. Charles Lamport recommended the Sunday-school Association to increased support.

Mr. Glossop, of Dukinfield, spoke on this subject—"How can the great object of Sunday-school instruction, viz. to quicken the religious spirit and strengthen religious principles, be most effectually promoted?" He remarked that, of all Sunday-school duties, the inculcation of religious truth, and the calling forth of the religious sentiments, is the highest: other things are important, but if the teacher fails in this, his success in other respects is but trifling, and cannot afford him that high satisfaction which is his proper reward. It is to be lamented that a great proportion of those children who attend our schools for the sake of secular knowledge should go away with their hearts unimpressed, and do not grow up pious Christians. The teacher, in order to be successful, must work with both head and heart; he should prepare himself by diligent study of the New Testament, particularly the teachings of Christ himself; embody his precepts in his life, and aim to be what he would wish his pupils to become. He should gain the affections of the children, and his instructions would be received not only with attention, but with eagerness. Much depends on the methods of imparting religious instruction; anecdotes were very often efficient—the parables of the New Testament deeply interesting to children; addresses, in simple language suited to the capacity of the young, often succeeded in conveying deep religious impressions. The teacher should encourage the children to open their minds freely to him, to state their difficulties or doubts, and by this means he will become acquainted with the character and knowledge of his pupils.

Rev. J. J. Tayler said, subjects like that before the meeting were too much regarded as exclusively belonging to ministers of religion. This was an error. The laity ought to come forward and give free expression to their thoughts on religion. It was

their duty also to stimulate the conscience and kindle the affections. It was a mistake too common, that religion was something for the head and not for the heart. Sunday Schools, deficient though they be, are yet the best available means for general improvement. Although an advocate for national education, he would prefer the present defective elementary education of England to the system of Prussia without self-activity and earnestness.

Rev. F. Howorth recommended prayer meetings in connexion with Sunday Schools.

Little time was left for the discussion of the other questions, viz. "What means can be used to increase the interest of parents in the moral instruction of their children, and induce them to co-operate with the teacher in his efforts?"—introduced by Mr. Palmer. "What means can be devised for promoting union amongst the teachers of the neighbourhood, and forwarding their common object?"—introduced by Rev. P. P. Carpenter.

NATURAL HISTORY IN THE SUNDAY SCHOOL.

It is well known by those who are practically acquainted with Sunday-school instruction, that there is a very general feeling among the teachers engaged in this work, of the necessity of using every possible means to excite the interest of their scholars in the attainment of knowledge; and for this purpose evening classes, libraries, and various societies, are in many instances commenced and encouraged. Among such efforts, it seems strange that plans for promoting the study of Natural History should not more often have place, it being a subject well fitted to excite the interest of every class and every age; one also suited to the most limited means, since it may be studied with the aid of no other book than that of Nature, which lies open to all; and one eminently calculated to cultivate refined feelings, improve the mind, and nourish the spirit of reverence and devotion to God.

The only institution of the kind, perhaps, amongst us, for the study of the above subject, is one connected with the Unitarian Sunday School, Lower Mosley-street, Manchester. Its existence commenced some time back, but it has been in more active, uniform, and useful working during the last two years, for which period more than 100 scholars from the Sunday School have constituted its members. Meetings are held once a fortnight, at each of which a lecture on some department of Natural History is delivered by one of the body of teachers (about twenty in number), who have undertaken the management of the class. Conversation on the subject of the lecture is afterwards encouraged. Twice in the year, social tea-parties are held, for the purpose of increasing the interest of those concerned, and of binding them closer to one another, by promoting kind feelings and friendly intercourse. The taste for the study of nature excited by these efforts has induced many of the members to become observers, and, in their humble way, collectors of speci-

mens. Their continually-increasing contributions are preserved in a museum belonging to the class.

Several of the lectures have been re-delivered (some of them many times) at small Mechanics' Institutions, Lyceums, &c. in the neighbourhood, and have thus been a means of exciting interest and giving pleasure in a more extended sphere.

Sunday-school teachers, who wish to increase the utility of their instructions, and to attach their scholars to themselves and their school, will find a plan similar to the one above described well suited to answer these purposes.—*Christian Reformer.*

THE SURPLICE QUESTION.

The dissensions which have for some time agitated the diocese of Exeter and other portions of England, have lately invaded peaceful Ulster, and excited much discontent and angry discussion in Hillsborough and elsewhere. While it may not have been very prudent in Bishop Mant to advise any departure from the practice of many years, yet he cannot be justly blamed if he was by any changes be recommended approaching more closely to the orders of the church: if there be blame, it attaches not to him, nor to the Bishop of Exeter or London, but to the Rubric of the church which enjoins what they recommend. All good churchmen should therefore refrain from resisting these dignitaries and reviling them, and set to work to have these parts of the church establishment so modified as to suit the tastes and habits of the present age.

One thing has been gratifying in the discussions, unpleasant as they were, which lately took place at Hillsborough,—the disposition which the people showed to think for themselves, and thus carry out that Protestant principle of the Right of Private Judgment which hitherto has been nothing but an empty profession with ninety-nine hundredths of those who call themselves Protestants, and claim an exclusive title to the name.

But after all, what are these points on which the people are exercising their judgment, resisting the authority of the church, and creating so much dissension? About a black gown, and other matters equally trifling! as if it signified anything whether a minister preaches in a black gown or white surplice, or without either surplice or gown. It would better become an enlightened Protestant laity to turn their minds to other, and truly objectionable parts of the church service; to endeavour, for example, to have the Athanasian Creed struck out of the prayer-book, and all the unscriptural doxologies in the Liturgy expunged; to correct that portion of the Baptismal service which implies regeneration as the effect of baptism, and to repudiate the idea so plainly taught in the "Order for the Visitation of the Sick," that the minister has power to absolve the dying person from his sins. If the laity were engaged in such a work as this, they would be doing substantial service to the cause of Christian truth and freedom.

DISSENTERS' CHAPELS BILL.—PRESENTATION OF PLATE.

On Monday, March 31st, a numerous and highly influential meeting of Non-subscribing Presbyterians was held in the meeting-house of the Second Presbyterian Congregation, Belfast, for the purpose of presenting a testimonial to each of the following gentlemen for their valuable exertions in promoting the Dissenters' Chapels Bill: viz. Mr. F. D. Finlay, Proprietor of the *Northern Whig;* Mr. W. J. C. Allen, J.P.; and Mr. James Simms, Editor of the *Northern Whig.* Robert Montgomery, Esq. of Sandymount, was called to the chair, and after a few introductory remarks proceeded to read the three addresses which, with the replies, will be found in the *Northern Whig* of April 1.

The plate presented to Mr. Finlay consisted of a Salver and Tea Service; and bore the following inscription:—

"This Salver forms part of a Service of Plate, presented by a number of Non-subscribing Presbyterians, to FRANCIS DALZELL FINLAY, Esq. Proprietor of the *Northern Whig*, in grateful acknowledgment of the independent course pursued, and the valuable services rendered by that Journal, in the arduous struggle which attended the progress of the Dissenters' Chapels Bill through Parliament, in 1844."

Mr. Allen was presented with a very handsome Salver; on which the following was engraved:—

"Presented to W. J. C. ALLEN, Esq. J. P. by the First and Second Congregations of Protestant Dissenters, Belfast, as a Memorial of the important services rendered by him, in the progress of the Dissenters' Chapels Bill through Parliament, in 1844."

Mr. Simms's Testimonial consisted of a Salver and Dinner Service, with the following inscription:—

"This Salver is part of a Service of Plate, presented by a number of Non-subscribing Presbyterians, to JAMES SIMMS, Esq. Editor of the *Northern Whig*, in testimony of the indefatigable zeal and distinguished ability with which, in maintenance of freedom of conscience, and the rights of property, he advocated the Dissenters' Chapels Bill. 1844."

MISCELLANEOUS.

In the month of January last, a Mr. Williams moved in the Legislative Assembly of Upper Canada, for leave to bring in a bill to enable Christians of various denominations to hold lands for religious purposes in the province,—restricting the privilege, however, to those who acknowledged the divine inspiration of the Old and New Testament, and the *doctrine of the Trinity.*—The Montreal *Bible Christian* of February exposed the injustice of the restrictions by which the bill was encumbered; and a copy of the Bible Christian was sent to every member of both houses of the legislature. The newspapers representing the Baptists and Congregationalists also opposed the "monstrous bill." We are gratified to learn, by the March number of the *Bible Christian*, that the objectionable clauses have been struck out, and

that the bill is likely to pass in an amended form; and hereafter all religious societies, whatever be their peculiar creed, will have the right secured to them of incorporating themselves, to hold land for the maintenance and propagation of their peculiar tenets.

The New Unitarian Church in Montreal is to be opened in the beginning of the present month, by the Rev. Orville Dewey, D. D. of New York.

We are gratified to know, that the result of the Deputations from the British and Foreign Unitarian Association to the west of England, has been the addition of more than one hundred names to the list of annual subscribers to the Association's funds.

The Remonstrant Synod of Ulster and the Presbytery of Antrim have each petitioned Parliament in favour of the augmented grant to the Maynooth College. This is as it should be. There are but two common-sense views of such questions—that which condemns all endowments for religious denominations and institutions, and that which would endow all.—The Irish Presbyterians cannot take the former view, and they are only consistent in acting upon the latter. It is not the business of any government to decide in religious matters, what is truth and what is error; and the sooner all pretensions to doing so are abandoned, the better for the peace of society, and the progress of truth and charity.

The congregation of Non-subscribing Presbyterians recently organized at Ballymena have been received into connexion with, the Remonstrant Synod of Ulster. We understand that they have given a unanimous call to the Rev. Francis M'Cammon, who is at present minister of the Unitarian congregation at Diss in Norfolk.

The Rev. David Gordon has received a unanimous invitation to become the minister of the new congregation at Strabane, which has lately become connected with the Remonstrant Synod of Ulster. The friends of Mr. Gordon at Saintfield and elsewhere gave him a public entertainment, on the 9th ult. on the occasion of his leaving his native town, at which he was presented with an address and a gold watch; D. Cleland of Carsontown, Esq. presided. It is gratifying to know, that these expressions of kind feeling were tendered by persons of various religious denominations. The address very justly states, "that charity and good-will to all classes and denominations of Christians ever marked his conduct;" and Mr. Gordon in his reply, says,—"I have endeavoured to walk charitably with all men; and it is the highest source of gratification to me to find that my endeavours have been so successful as to win the kind regards of my fellow-Christians, of every denomination. * * I thank God that I have so 'learned Christ,' as to feel that the particular altar at which a man worships, or the faith he proposes, does not give him an exclusive claim to my sympathies and affections; that I am bound to reverence human nature under all circumstances; that I am one with the human race; and that as we have all one common origin, the same blood in our veins, the same God

to rule over us, and one common destiny, that therefore our conduct towards each other should be such as becomes those thus united in one common brotherhood. 'Glory to God in the highest, peace on earth, good will toward men,' was the song of heaven. I shall endeavour to make it mine; and, wherever I may be, to breathe its spirit into the hearts of those around me."

We are informed on good authority, that Mr. Joseph Barker, who is already known to our readers as the unwearied and successful advocate of Christianity, untrammelled by creed or sect, is likely to visit Belfast in the course of next month.

OBITUARY.

DIED—At his residence, on the 27th of March, in the 52d year of his age, Mr. JAMES M'CLURE of Clontonacally. Though he enjoyed in early life little more than the advantages of an ordinary school education, he afterwards so improved his mind by general reading, as to have become a truly valuable member of society. When any difficulties stood in the way of what was right, he was, from the clearness of his views, remarkable for pointing out the mode of overcoming them; and was always willing to give a portion of his time and his money in accomplishing the good work. He was a skilful and successful farmer, having carefully studied his profession, and was very competent to give useful instructions on the subject. In his religious opinions he was a decided Unitarian Christian; "and ready always to give an answer to any man that asked him a reason of the hope that was in him." For several years before his death, he was a much-respected elder of the Presbyterian Congregation of Moneyrea, and joined the choir in conducting the psalmody of that society. Whilst his children, now bereaved in early life of both father and mother, have suffered an irreparable loss by his removal, the congregation of which he was an active member, and his neighbours of all communions, have been deprived of the counsel of a judicious and impartial friend.

Died—At Antrim, on Monday, 17th March, aged 30 years, JANE, wife of JOHN G. HUSTON, Esq. and only daughter of Mr. MATTHEW GIBSON of same place.

Died—On the 16th ult. ELIZA, daughter of the late Mr. ROBERT HODGSON, High-street, Belfast.

TO CORRESPONDENTS.

It is requested that all communications intended for insertion in the *Bible Christian*, will be forwarded not later than the 10th of the preceding month, addressed (if by post, prepaid) to the Rev. C. J. M'ALESTER, Holywood; or, otherwise, to 28, Rosemary-street, Belfast.

THE

BIBLE CHRISTIAN.

(THIRD SERIES.)

No. VI. JUNE, 1845. VOL. VI.

THE HOLY SPIRIT.

BY REV. ANDREW P. PEABODY.

WE sometimes read in the New Testament of the holy *spirit*, and full as often of the holy *ghost*. The original word is the same in one case as in the other; but, at the time when the Bible was translated, *ghost* and *spirit* meant the same thing, and were used indifferently to express the same idea. Since that time the word *ghost* has become so restricted in signification as to denote only a *spectral apparition*; while *spirit* means the same now that it did then.

The controversy with regard to the holy spirit is, not as to its reality, or its divinity, but as to its *personality*. No Christian denies that there is a holy spirit, or maintains the holy spirit to be an inferior and subordinate person. But the Trinitarian maintains, that the holy spirit is a distinct and equal person of the Godhead. We, on the other hand, believe that the holy spirit is but a name, and a most appropriate name, for divine influences and operations; and, especially, for the influence of God upon the soul of man. I shall first give you my reasons for not embracing the Trinitarian view of the holy spirit, and then shall expound and illustrate my own view of the nature and influences of the holy spirit.

At the outset, in the way of regarding the holy spirit as a separate and independent person of the Godhead, there stand several scores of passages in the New Testament, in which the holy spirit is spoken of as subject to, or conferred by God and Christ, Such passages are the following: "I will *put* my spirit upon him."* "How much more shall your heavenly Father *give* the holy spirit?"† "God *giveth* not the spirit by measure unto him."‡ "God,

* Matthew xii. 18. † Luke xi. 13. ‡ John iii. 34.

who hath also *given* unto us his holy spirit."* "The holy ghost *sent* down from heaven."† "The Comforter, whom I will *send* unto you from the Father, even the spirit of truth."‡ Who can send or give the supreme and eternal God? The very idea is unspeakably absurd.

I am aware of the usual mode of accounting for phraseology of the kind just quoted. It is maintained, that the three equal persons of the Trinity entered into a covenant, by which the Son agreed to be subject to the Father, and the Holy Spirit to move at the bidding of the Father and the Son. But this covenant is not mentioned in the Bible. Moreover, it is a covenant of falsehood—a covenant, by which the Son and the Holy Spirit agree to act a lie—to represent a state of things which has no actual existence—to play an assumed part. But, were we to admit this incongruous idea (which I know not how to entertain for a moment), of a covenant between the three persons of the Godhead, I still should maintain, that, whatever reason existed for the assumed inferiority of the second and third persons, the same reason must needs exist for our receiving and regarding them in the characters which they have assumed. It is far more reverent and pious to receive them as they are offered to us in the Gospel, than to insist on rending off the disguise which they have chosen to wear, rescinding the covenant which they have sealed, and regarding them in a light in which they have agreed not to be regarded.

Again, were the holy spirit a person, especially a person of the Godhead, we should at least expect to find him designated by the use of a masculine noun and masculine pronouns. We should hardly expect to find a divine person generally designated by a noun in the neuter gender, with articles, pronouns, adjectives, and participles in the neuter (for, in the Greek, all these parts of speech are distinguished by gender). Yet the Greek word rendered *spirit* or *ghost* is neuter, and is invariably connected with neuter articles, pronouns, adjectives, and participles. There is not an instance in which, in the Greek of the New Testament, a pronoun corresponding to our word *he*, *his*, or *him* is used in connexion with the holy spirit; but always a pronoun corresponding to *it* or *its*. Now,

* 1 Thess. iv. 8. † 1 Pet. i. 12. ‡ John xv. 26.

in the Greek language, the only cases in which living beings are denoted by neuter nouns and pronouns, are those of certain diminutives, the smallness of which is expressed by the use of this gender,—an idiom like that by which we, though in bad taste, call a very little child *it* instead of *he* or *she*. Is there then the slightest probability that the sacred writers should have employed the neuter gender to denote a person of the most exalted dignity, a person of the Godhead?

But the holy spirit is *four* times in the gospel of John called the *comforter* or *advocate*, and in connexion with this term are employed words in the masculine gender; and, it is asked, must not that which is called by a word so manifestly the name of a person, be a real person, and not a mere influence? I reply, that either the word *spirit* and the neuter words used with it are employed figuratively, or the word *comforter* is so employed. Now which is the more probable,—that this divine person should be spoken of literally in the New Testament but four times, and figuratively several hundreds of times, and that too in a figure which diminishes, instead of amplifying his dignity; or, that a divine influence, which is spoken of literally several hundreds of times, should four times be personified? We must, in answering this question, bear it in mind that the personifying of things without life, whether outward objects or conceptions of the intellect, is an exceedingly common figure of speech, and one which always gives dignity to the things personified; while the opposite figure, namely, the use, with regard to a person, of language applicable to an inanimate object, is exceedingly rare, and is seldom employed except in derision or irony, or to indicate the exceeding littleness of the person spoken of.

To show the true value of the argument for the personality of the holy spirit based on the use of the word *comforter*, let us suppose a parallel case. Suppose that a volume of American sermons were put into the hands of a heathen, who understood our language, yet did not know the import of the word *Bible*. He would, it is to be hoped, often meet with that word, perhaps several times in each sermon. He would find it always treated as a neuter noun, and would see its place supplied by *it* and *which*, not by *he* and *who*. For the most part, there

would be nothing said about the Bible, which was not literally applicable to a book. But, in an exhortation towards the close of one of the sermons, something would perhaps be said about the duty of taking the Bible for a *guide;* and we will suppose the word *guide* used with regard to the Bible *four* times in this one passage. Now, were the heathen reader to insist that the Bible was a person, because in this volume of sermons it was *four* times called a *guide*, he would reason precisely like those, who infer the personality of the holy spirit from the use of the word *comforter* concerning it, *four* times in a single discourse of our Saviour.

Again, any possible inference, which might be drawn in behalf of this doctrine of the personality of the holy spirit, from the use of the word *comforter*, is entirely precluded by the fact, that in each of the *four* instances,* in which this word is used, it is defined by the neuter noun *spirit*, with a variety of words in the neuter gender connected with it. The first instance reads thus: "I will pray the Father, and he shall give you another comforter, that he may abide with you for ever,—even *the spirit* of truth, *which* the world cannot receive, because it seeth *it* not, neither knoweth *it;* but ye know *it;* for *it* dwelleth with you, and shall be in you." Every one of these pronouns in the original is in the neuter gender. The next instance reads thus: "The comforter, that is, *the holy spirit, which* the Father will send in my name;" the relative in the Greek being neuter. The next is this: "When the comforter is come, whom I will send unto you from the Father, even *the spirit* of truth, *which* proceedeth from the Father." In the fourth instance, also, the comforter is defined to be *the spirit* of truth.

I would next remind you of other forms of speech in the New Testament, entirely incompatible with the personality of the holy spirit. The holy spirit is repeatedly said to be *poured out, shed, quenched*, and the like; and Christians are said to be *anointed* with the holy spirit,—expressions never used with regard to persons, but entirely applicable when used with regard to influences.

Another most decisive argument against the distinct and personal divinity of the holy spirit, is to be found in

* John xiv. 16, 26; xv. 26; xvi. 7.

the offices ascribed in the Scriptures to the Father, Son, and Holy Spirit, respectively. The Trinitarian theory is, that there is a partition of divine attributes and offices between the three persons, whose respective functions are entirely distinct and separate from each other. The Father is the Creator, the Son the Redeemer, the Holy Spirit the Sanctifier. Now, it might with much reason be objected to this partition, that the two last-named offices are one; that sanctification is man's only redemption; that sin is precisely what Jesus came to save men from; and that he can do this only by making them holy. But we will not insist on this. We will suppose these three offices of creator, redeemer, and sanctifier in themselves entirely distinct from each other. Now, if it appears that the three persons of the Godhead (so called), discharge each other's alleged functions, the distinction of persons can be no longer maintained. This, I think, will appear; and, in particular, we shall see that sanctification, deemed the special function of the Holy Spirit, is ascribed both to the Father and to the Son; and, on the other hand, that creation and redemption, regarded as the prerogatives of the Father and the Son, are ascribed to the Holy Spirit.

Sanctification is ascribed to the Father. In a prayer addressed expressly to the Father, Jesus says: "Sanctify them through thy truth."* St. Paul prays: "The very God of peace sanctify you wholly."† St. Jude addresses his epistle "to them that are sanctified by God the Father."‡

Sanctification is also attributed to Jesus. Says St. Paul: "Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification."§ And again: "Christ also loved the church and gave himself for it, that he might sanctify and cleanse it."‖ Says the writer to the Hebrews: "We are sanctified through the offering of the body of Christ once for all."¶ And again: "Jesus also, that he might sanctify the people with his own blood, suffered without the gate."**

To the holy spirit, also, creation, the Father's alleged

* John xvii. 17. † 1 Thess. v. 23. ‡ Jude 1. § 1 Cor. i. 30. ‖ Eph. v. 25, 26. ¶ Hebrews x. 10, 11. ** Hebrews xiii. 12.

prerogative, is ascribed, as in these passages: "By his spirit he hath garnished the heavens."* "The spirit of God hath made me, and the breath of the Almighty hath given me life."†

Every stage, also, in Christ's work of redemption is ascribed to the holy spirit. He ascribes his own miracles to "the spirit of God;"‡ and he is said to have "offered himself through the eternal spirit."§

The Scriptures then leave no ground for the distinction of attributes and offices between the three persons of the Trinity, claimed by our Trinitarian friends; and, in ascribing to the holy spirit the same, and only the same attributes and offices ascribed to the Father and the Son, they make the distinct personality of the holy spirit a theory utterly without foundation.

The texts usually quoted in support of the personality of the holy spirit, are those in which the holy spirit is spoken of as being *sent, blasphemed, tempted, grieved*, or *resisted;* all which are not unusual instances of personification, and represent a style of language constantly employed with regard to objects without life. Thus we say, that a *shower* is *sent*, that *divine mercy* is *blasphemed*, that one's *integrity* is *tempted*, that *good counsels* are *resisted.*

The only text that demands distinct notice is the following: "Likewise the spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth the mind of the spirit, because it maketh intercession for the saints according to the will of God."‖ It is surprising that this text should ever have been quoted as favouring the idea of the supreme, independent divinity of a spirit which *intercedes*, that is, offers prayer, of course, to some superior being: nor does the idea of *groaning* accord with the serene and perfect happiness of an almighty being. I do not think that the spirit of God is referred to in this passage. It is the spirit or soul of *man*, of the *Christian* that is here spoken of. The apostle has alluded, in the preceding verses, to the infirmities of an

* Job xxvi. 13. † Job. xxxiii. 4. ‡ Matt. xii. 28. § Heb. ix. 14.
‖ John viii. 26, 27.

earthly condition, which are to be borne with patience and hope. He adds: "The spirit, the soul, also, fixed on God and on eternal things, helps our infirmities,—sustains our frail bodies. We, indeed, often know not what is best for us, what we ought to pray for; but the soul still prays, —pours itself out to God in aspirations and longings, deep and fervent, though often vague and indefinite. And he that searches the hearts of men, knows the mind of the spirit,—knows the meaning of its groans and supplications, —knows the wants which it does not know itself; for the souls of the righteous intercede for them according to the divine will, long and yearn in these groanings that cannot be uttered, for such spiritual favours as God is always ready to bestow." The idea of the passage is, that the devout soul, in all its infirmity and its ignorance, will still be sustained, for it will still press to the mercy-seat; and that, if it knows not even what to ask for, and cannot shape its own supplications, God, knowing the rectitude and earnestness of its desires, will satisfy all its real wants.

(*To be continued.*)

SIXTH REPORT OF THE NORTHERN SUNDAY-SCHOOL ASSOCIATION.

The Committee of this Association, in presenting a Report of their transactions for the past year, have to state, that books, and other requisites, have been regularly supplied on order to the various Schools in connexion with the Association. They have reason to acknowledge the continued liberality of the Hibernian Bible Society, through whom they have been enabled to furnish Bibles and Testaments at the low rate at which they are sold. The Commentary on the Four Gospels, by Rev. A. Livermore, the republication of which was noticed in the last Annual Report, has been issued; and, from various sources, the Committee have reason to believe, that it is likely to prove a useful aid to Sunday-school Teachers. A considerable number of copies has already been disposed of; and from the extremely low price at which it is sold, it will, no doubt, soon be extensively in use among the teachers of all our Schools. Knowles's Evidences of Christianity has been added to the books in the catalogue; and the Committee believe, that those

members of the Association, who expressed a desire for a treatise on this important subject, will find it well suited, by its simplicity and comprehensiveness, to meet the want which they felt.

The subscriptions for the past year will appear small, when compared with those of last year; and very small, when considered in reference to the objects for which they are contributed. The funds of the Association were last year greatly increased, by the exertions of a few members of the Committee and others, who visited the various congregations whose Schools were connected with the Society, and solicited contributions for the general objects of the Association, and for the purpose of bringing out Livermore's Commentary. Although the Committee do not at present contemplate the publication of any other work, yet it is evident that the efficiency of the Society must depend very much on the funds that may be placed at the disposal of its officers; and it is therefore important to consider how subscriptions may most easily be collected in the various localities where there are Schools connected with the Association, or friends of Sunday-school instruction untrammelled by a creed or test. A letter was, in the course of the past year, addressed to your Committee, by a friend of the Association, recommending the formation of auxiliaries in several districts, which might be useful in collecting subscriptions, circulating books, and exciting a greater interest in the cause of Sunday Schools. This recommendation your Committee thought worthy of consideration; and they instructed the Secretary to submit the proposed plan to ministers and superintendants in those towns, where it seemed most likely that such auxiliaries might be established. The replies that have been received, lead your Committee to believe, that a simpler plan for accomplishing their object would be, to send a deputation annually to the various congregations within their bounds, for the purpose, not only of collecting subscriptions, but also of giving and receiving suggestions respecting the affairs of the Society, the management of the Schools, and the general subject of Sunday-school instruction. Such an agency in other Societies has been attended with the best results; and there is reason to believe, from the letters that have been received, that a deputation from the Society would generally be well received.

A great object with this Association should be, to increase the interest which those who are Sunday-school teachers feel in the important work they have undertaken, and to induce others to enter upon it. A minister, connected with the Association, thus writes, in reference to his own parish; and the representation will, it is believed, apply to many others: "It is amazing, how little interest can be excited in the minds of Christian parents on the subject of Sunday-school instruction. I have given up preaching and scolding from the pulpit on this matter; the good arising from doing so was apparent for two or three Sundays or so, but not longer. What we require most, is a number of working, efficient teachers, who will take the trouble of collecting, and keeping their classes in attendance." It is evident from observation, as well as from the uniform testimony of those who have written on the subject, that the efficiency of the Sunday School, as an instrumentality, by which practical religion is to be advanced, must depend, in a great degree, on the qualifications and labours of the teachers. The following remarks, bearing on this point, are extracted from the last Report of the Boston Sunday-school Society:—

"It is true, the Sunday School is a *voluntary* Association, that its labours are all *voluntary*. Yet, are we not bound to fidelity, even greater fidelity, in thus assuming a voluntary trust? We take upon ourselves the charge of immortal spirits, to educate, to refine, to prepare for heaven; and in thus assuming this trust, ought we not to see to it, that our duties are well performed? We would not magnify the importance of the Sunday School, or press too heavily on the teacher sacred responsibilities. Yet we cannot but feel, that, in taking upon ourselves the office of a religious teacher and guide to the young, we *should not do it lightly*, or feel that the duties may be done, or left undone, as suits our convenience or pleasure. If the Sunday School is of value, it is important that it should be carried forward in the full spirit and measure of its usefulness. We would not have it merely linger on in a cold, inanimate existence. We would not have the duties of the teacher performed *grudgingly*, or as a *task*. We think the teacher should enter upon his duties with a feeling of proper responsibility,—with right motives, and a conscientious desire and determination to

discharge those duties, with at least as much fidelity, as any other duties he may take upon himself, of a *business*, or *social* character. We think he should make it his aim, *never to permit his class at the Sunday School to assemble, without being met by himself, or a substitute.*

We need hardly say that nothing is more disheartening to the pupils, and injurious to the best interests of the School, than the habitual absence of teachers. We think teachers' meetings should be punctually attended. If we regard them as useful, if they are an important part of our duty, is it right for teachers habitually to absent themselves from these meetings? We believe it will be found as a general rule, that the prosperity a Sunday School enjoys, is commensurate with the fidelity of the teachers, in attending these meetings. There are, undoubtedly, some individuals, who attach less importance to them, and consider them dull and uninteresting; but where such teachers are to be found, do they cherish the right spirit? Do they contribute their part? If we would have unity of purpose, sympathy of heart, and fervency of soul, in this holy work, we believe that these feelings and purposes can nowhere be better inspired than at teachers' meetings."

Teachers' meetings have been previously recommended, in very earnest terms, to the teachers connected with this Association. Where they have been engaged in with earnestness, much good has been the result: they have contributed to unity of purpose among the teachers, increased zeal, and more efficient teaching.

Your Committee, in applying for the annual returns of attendance, &c. from the various Schools, solicited information as to the management of the Schools, and any suggestions respecting the affairs of the Association: they regret that very few have written anything in reply to their inquiry; as, if superintendants would freely communicate their own experience, and that of the teachers, the Annual Report might become an interesting and instructive document, imparting from year to year new hints and additional encouragement to all of us who labour in the field of Sunday-school education.

The following are the principal portions of the communications that have been received:—

"*Tavistock, April* 21, 1845.

"I am daily growing more alive to the importance of the Sunday School. The more I become acquainted with the home influences to which the children are too often exposed, the more I feel the necessity of some influence being brought to bear upon the young, which will develope and give a healthy tone to their moral sentiments; for, with the increased facilities for secular education, unless the moral education keeps pace with it, I fear their greater knowledge, and, consequently, their greater mental independence, will be attended, if not with injurious, at least with less beneficial effect than is generally expected. The Sunday School will, in some degree, supply the influence of which I speak, though scarcely to the extent to which it is required; yet I fear it does not to the extent to which it might. To increase its efficiency is one object of your Association, and it is a difficult task. I know of nothing that exercises a more beneficial influence upon children than singing; and I think that in every School there ought to be singing classes: it is at once an innocent amusement, and harmonizing if not spiritualizing to the feelings. I have lately met the children on a week evening, for reading, and singing, and conversation arising out of our reading. I have but lately commenced, however; and cannot be said to be well under weigh yet."

Another correspondent informs us, that writing, arithmetic, and music classes, have been conducted on two evenings in the week, and have been attended with beneficial results.

We find the following allusion to singing in the Boston Report, already referred to:—

"Singing is one of the most admirable means for exciting devotional feelings, and filling the mind of the young with devotional language and thoughts. With a very little practice, children may be easily taught by rote a sufficient number of tunes, to answer all practical purposes. They imitate readily; and they engage in the exercise with all their hearts."

As an encouragement to superintendants, who doubt whether children generally may be taught to sing, we may quote the following passage from a popular writer on the Sunday School:—

"It has been found by the professors of music of the present day, who have made extensive trials, that they can go into a common School, and take the children as they rise, and teach them *all* to sing. There are, indeed, rare cases of organic defect—just as there are cases in which the eye has been known to mistake red for green—in which singing cannot be taught. But these are exceptions; and, were the season of childhood faithfully improved, few would be pronounced as unfit to join in the songs of Zion. The right habits, however, must be formed at the right time, which is childhood. Few children fail of being able to sing, whose parents are singers; and who, as a consequence, hear singing from their very infancy. In cases, in which an attempt has been made to teach a School to sing, and it has failed, I would suggest, whether it has not been in consequence of not having it very simple?"

The Superintendant of another of your Schools writes, that the practice of sentence-spelling, as recommended in Lloyd's Teacher's Manual, page 24—27, has been adopted in the junior classes with the most satisfactory results; it has tended very much to their improvement in spelling; and has the most desirable effect of keeping up the attention of the whole class.

The same gentleman also states, that one of the teachers in his School has adopted the plan of teaching the younger children hymns simultaneously: the teacher reads the first verse, the children immediately repeat it together; and, by proceeding in this way, the whole class have, in a short time, committed the appointed task, and all have had their minds affixed to it at the same time, so that the utmost order has prevailed: while, in the ordinary method, the teacher's greatest difficulty is, to keep the remainder of the class quiet, while engaged with one or two of the children.

The Superintendant of one of the most numerous and flourishing Schools in connexion with the Association, strongly recommends the use of teachers. "Some time ago," he says, "we gave up the teaching system, thinking that the School might work better without than with it; not that we found anything objectionable in its working—it was merely suggested, in consequence of a change we were about to make in our premium system.

Experience has proved that the abolition of that system has been attended with the most injurious effects; the School has, in consequence, diminished; and the children are not, by any means, so punctual in their attendance. To every School, therefore, which has it in operation, we would say, continue it; to those which have not, we would recommend its adoption.

"Formerly, we were in the habit of giving books of trifling value, as premiums, every three or four months; we now give them of a much better class, on the recommendation of the teacher; and only once in *twelve months*, viz. at Christmas in each year. This system has not been sufficiently long in operation, to enable us to judge of its working."

Your Committee, believing that both teachers and pupils are often discouraged in our Schools, by the monotonous system of instruction which prevails, in which there is no perception of progress, but the same course is taken up session after session, would draw attention to the following important hint, communicated by one of the correspondents of the Boston Sunday-school Society: —

"It appears to me of great importance, that there should be a progressive scheme of study in a Sunday School, so that a child, from the time of entrance into it to the age of sixteen, should be constantly interested and animated by a consciousness of advancement. I fear that our Schools frequently fail in interest and usefulness, in consequence of the children being led round, from year to year, in the same circle. If some one would publish a pretty minute syllabus of such a course, I think i would be the greatest service that could now be rendered to Sunday-school instruction. It would indeed be next to impossible to arrange such a one, that should be equally adapted to the various capacities and conditions of our Schools throughout the country; but it could be modified by the discretion of ministers and superintendants, and might be a valuable help, where it was not implicitly followed."

In former Reports it was recommended that Natural History should be introduced into Sunday Schools, and the pupils taught to contemplate the wisdom and goodness of the Deity in his works as well as in his word.

There is no reason to believe that this recommendation has been yet acted upon; but your Committee are fully satisfied of the importance of forming classes for instruction in Natural History; and this opinion is confirmed by a notice which they have lately seen of such an auxiliary to the Sunday School of the Unitarian congregation, Lower Mosley-street, Manchester. An interesting notice of this institution will be found in the *Bible Christian* for May, of this year.

Your Committee, in resigning the trust which they have held, would reiterate a conviction which has often been expressed, of the value of this Association to the cause of Sunday Schools in Ulster; and of its increasing utility, if sustained, as it ought to be, by the hearty and united exertions of our ministers and people.

THE CHARACTER OF GOD.

The character of God is frequently referred to by the sacred writers, as a sufficient ground for the confidence of his people. "They that know thy name," says the Psalmist, "will put their trust in thee." That is to say, Thy character is such, O God, that all who are properly acquainted with thee, will have the fullest confidence that thou wilt order all things for their good. Hence, we find the Psalmist saying, on another occasion, "What time I am afraid, I will trust in thee." When the prophet Habakuk foresaw the calamities that were coming upon his country, he trembled, and rottenness entered into his bones; but he could still rejoice in his God. "Although the fig-tree shall not blossom, neither shall fruit be on the vine; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation."

And if we look at the character of God, as it is revealed to us in the Sacred Scriptures, we shall see that there is in it everything to warrant the utmost confidence of his people. He is *exceedingly kind*, so that he is always *disposed* to do what is best for them. He is *infinite in wisdom*, so that he always knows what will be best. And he is infinite in *power*, so that he is able to do whatever

his kindness may prompt him to do, and his wisdom dictate as best to be done. The kindness, and wisdom, and power of God, furnish a foundation on which we may rest with the utmost confidence; they give us the fullest security possible, that, while we love him, all things shall work together for our good.

Ask that mother, to whom she could entrust her little child, with the assurance that everything would be done for it that was needful for its comfort and welfare. "If you could find me one that would *love* my child as dearly as I love it," she would say, "and that would take as much delight in trying to make it comfortable;—if you could find me one that could understand its cries, and that would always know what would be best for it;—and if you could find me one that would always be able to do for my little one whatever might be needful to its welfare; I could leave it with a person of that description with confidence: but there is no such person in the world." It is true enough there is no such person on earth, but there is such a one in heaven. Our God is such a one; and we may trust both ourselves and our little ones in his hands without fear.

In the first place, God is exceedingly *kind* to his people. God is good to all; and his tender mercies are over all his works. He is especially kind to his people: "The Lord *loveth* the righteous;" "The Lord *taketh pleasure* in them that fear him;" and he rejoiceth over them to do them good. He employs the tenderest expressions that language can furnish, to express his love to his saints. He calls them his jewels, his treasure, and his inheritance; he calls them his children, and his friends; and he says, that whoso toucheth them, toucheth the apple of his eye. He and his people are one, and their sympathies and interests are the same. He regards our enemies as his enemies, and he looks on our friends as his friends; and whatever is done to us, he reckons as done to himself. Nothing grieves him worse than cruelty to his people; nothing pleases him more than favours shewn to them. He tells us, that it were better a millstone were hanged about the neck of a man, and that he were cast into the depths of the sea, than that he should offend one of the least of his children; while, on the other hand, he informs us, that a cup of cold water,

given to one of his disciples, in the name of a disciple, shall not miss of its reward.

To illustrate the force of his love, the Almighty has borrowed illustrations from the most endearing and tender affections of the human heart. No affection can be more free and unrestrained, than the affection of a devoted husband to the wife of his bosom; and that we may know how fully and devotedly God loves us, he speaks of us as his bride, and calls himself our husband: "Thy Maker is thy husband; the Lord of hosts is his name." The love of a father is a strong affection; and no one but a father can tell how the afflictions of a child affect a father's heart. Yet, "like as a father pitieth his children, so the Lord pitieth them that fear him." Of all affections, there is none so tender as that of a mother for her little one. No tongue can utter the fulness of a mother's love; no heart but a mother's can understand it. Her first and last thoughts are for her child; and her chief concern is for its welfare. She thinks nothing too much to do for it; and she thinks nothing too hard to suffer. She will toil for it through the day, and watch for it through the night; and think herself repaid for all, if she can see it peaceful and happy. If it be sick, she will stand by its cradle, or fold it in her arms, and gaze on it with a world of tenderness. If its life be in danger, her eyes are at once filled with tears, and her soul is full of sorrow; but if Providence remove the affliction, and her little one begin to smile again, her cup of joy runs over. If her child be lost, she is almost distracted; and when it is found again, she is transported with joy. A woman, not far from Mossley, lost her child some months ago. It had gone with some other children to the moors, to gather wild fruit, and was lost among the hills. When the rest of the children returned at night, this little one was wanting; and no one could tell where it might be found. The poor helpless child was left to weep many miles away, on the lonely mountains; and wander up and down in the dark amidst rocks and crags. The mother was in an agony. Her cries ran through the whole village; and there was nothing heard through the night but "Where is my child? Oh, what will become of my child?" I passed through the village a day or two after, and the child had been found, and had just been brought home.

The street was crowded with people, and all seemed glad, but the mother was in an ecstasy.

"I was once," says an English author, "going in my gig, up the hill, in the village of Frankford, near Philadelphia, when a little girl about two years old, who had toddled away from a small house, was lying basking in the sun, in the middle of the road. About two hundred yards before I got to the child, the teams (five big horses in each) of three waggons, the drivers of which had stopped to drink at a tavern on the brow of the hill, started off, and came nearly abreast, galloping down the road. I got my gig off the road as speedily as I could; but expected to see the poor child crushed to pieces. A young man, a journeyman carpenter, who was working on a shed by the side of the road, seeing the child, and seeing the danger, though a stranger to the parents, jumped from the top of the shed, ran to the road, and snatched up the child from scarcely an inch before the hoof of the leading horse. The horse's leg knocked him down; but he, catching the child by its clothes, flung it back, out of the way of the horses, and saved himself by rolling back with surprising agility. The mother of the child, who had apparently been washing, seeing the teams coming, and seeing the situation of the child, rushed out, and catching up the child just as the carpenter had flung it back, and hugging it in her arms, uttered *a shriek* such as I never heard before, never heard since, and, I hope, shall never hear again; and then she dropped down, as if perfectly dead!" Her joy for the unexpected preservation of her child was too great for her frame to bear.

But the most affecting story of a mother's affection, I read in the account of the wreck of the Rothsay Castle steam-packet. The Rothsay Castle was on her way from Liverpool to Beaumaris, but through adverse winds, and her own unfitness for the sea, together with the drunkenness of the captain, she was wrecked, a short distance from the port. It was dark, and the vessel had run aground, and every moment the waves were rushing over her. Every moment the danger was growing more imminent; and the crew and the passengers were anxiously looking out to find some means of escape from a watery grave. Among the wretched passengers, there was a woman with a little child. She saw the danger, but she

seemed to have no regard for herself; her sole anxiety was for her helpless babe. The waves broke over her, but she seemed not to mind them herself: her care was to secure her little one. She took her garment from her own body, and wrapped it round the child; and always when the waves swept over the vessel, she clasped her baby to her bosom and sought, by exposing herself to the water, to keep her little one from harm. At length the fierce winds rolled a bigger wave over them, and the vessel was broken to pieces, and the mother and her little one were washed into the sea. But the mother's affection for her child was undiminished to the last. She was seen, after she was washed into the sea, lifting up her hands, and holding her child above the waters; and the last words she was heard to utter were, "My child! my child!" Her love was stronger than death. But the love of God to his people is stronger even than this. It was God that taught that mother's heart to love; and her affection, strong as it was, was but a drop from his infinite ocean of love. And the love of God, in all its fulness and infinity, is centred in his people. And if he loves us with such a fulness of affection as this, there can be nothing good but what he will be willing to do for us. It is, accordingly, his peculiar pleasure to bless his people. To relieve our sorrows, to dry our tears, to help us in our conflicts, to supply our wants, and to make whatever troubles may befall us *work together for our good*, are his delight.

But God is not only kind, but wise. Kindness, without wisdom, can do but little. Kindness, without wisdom, may injure, while it seeks to benefit. Mistaken kindness is one of the most fruitful causes of calamity. The more eager we are to help, the more mischief we are likely to do, if we mistake the proper means. A mother may be full of kindness, and very anxious to relieve her suffering child; but, in consequence of not understanding the nature of her child's complaint, or of mistaking the proper remedy, she may kill the little one which she meant to save. I knew a woman, who, in her anxiety to relieve her suffering child, administered a medicine that took away the child's life. And many an affectionate, but unwise mother, in her anxiety to ease the pain of her little one, has increased its sufferings, and shortened its days.

A mother may be very willing to help her little one; but she may not know where her little one is. The woman in a neighbouring village, whose child was lost upon the mountains, would gladly have dried her child's tears; but she could not tell where to find it. But God's understanding is infinite; he always knows where his children are. We can never wander out of his sight. If we should be called to cross the seas, and make our homes amid the wilds of America, God's eye would still be upon us. His eyes are always over the righteous, and his ears are always open to their prayers. He is about our bed, and about our path, and he observeth all our goings. He knows where we live, he is acquainted with our lot, and he numbers the hairs of our head. He sees every tear we shed, he hears every sigh we heave, he is acquainted with every pain we feel. He sees every temptation with which we are assailed by the devil, and he sees every injury that is aimed at us by evil men. One man is secretly digging a pit for us, another is laying a snare, and a third is privily shooting his arrows; but God sees them all. He knows what troubles and discouragements we meet with in our labours to promote the purity of his church, and the spread of his religion. He is acquainted with the infirmities of our friends, and with the malice of our enemies. He knows who slights us, and who slanders us; he knows the enemy that opposes us openly, and the traitor who seeks to thwart us secretly. And he knows the afflictions of our bodies, and the afflictions of our families. He is acquainted with our bereavements and our losses. He sees all the events that happen, and he is acquainted with all the pains which they inflict upon the bodies and minds of his people. And he not only knows what we suffer, but he knows how to order all things for our good. He makes no mistakes. He never administers poison for a cordial, or gives pain instead of consolation. He knows how, and he knows when to deliver his people out of temptation.

And what he sees *fit* to be done, he is able to do. He has all power both in heaven and in earth; and he does what pleases him, throughout all worlds: no one can stay his hand, or frustrate his designs. He speaks, and it is done; he commandeth, and it stands fast. He can give whatever we can need; he can do whatever he sees meet.

We often see what is wanted, but we have it not to give; and we often know what would afford relief to our friends, but it is not in our power to do it. I have seen, when children have been crying for bread, and the half distracted mother has wept, as if her heart would break, because she had no bread to give them. She knew what would have stopped her children's cries, but she had it not to give. It is not so with our heavenly Father. He has bread enough, and to spare. His hands are full of blessings. We sometimes see our children in danger, and we have no power to rescue them. I was reading lately of a woman that had lost her child; and when she found it, it was playing on the edge of a precipice. The mother durst not go towards it, for fear, in its playfulness, it should run from her, and fall into destruction. She knew not what to do: at length she sat herself down on the ground, and watched it with awful anxiety, until at length the little creature ran and threw itself smiling into her arms. *We* sometimes go too near to the precipice, but God is never at a loss to snatch us from danger. He can reach us wherever we may be; and often does he mercifully stretch out his hand to draw back our souls from death. The poor woman that perished in the wreck of the Rothsay Castle steam-packet, knew what would have saved her little one; but alas! what could she do? She could not calm the winds,—she could not still the waves. She cried, but the winds regarded her not; and she sank in the dismal night beneath the dark wave. But God can do all things. He can rule the raging of the sea. The winds, at his bidding, are hushed into a calm, and the waves, at his voice, are still. All things obey his will, whether in heaven, on earth, or in hell. He speaks to the sun, and it riseth not; and he sealeth up the stars. He toucheth the mountains, and they smoke; and the hills are removed out of their places. He holdeth the winds in his fists, or sendeth them forth in tempests at his pleasure. He rideth on the clouds; he wrappeth himself in darkness as in a garment; he shaketh the earth with his voice, and his lightnings lighten the world. And he can control the actions of men as easily as the motions of the elements. He can make the wrath of man to praise him, and the remainder thereof he can restrain. Angels minister to his saints with pleasure,

and devils are made to do his will by force. He can make darkness into light, and cause sorrow to bring forth joy. Life and death are his; things present, and things to come; things visible, and things invisible; and he can employ them all at his pleasure, to accomplish his gracious designs towards his people.

ORIGINAL POETRY.

THE STARS.—Psalms xix. 2.

That universe of stars! The Lord
Hath spread it o'er me like a book,—
That when I cannot read his word,
On that bright page my heart may look;
For lessons written on thy sky
Are for the heart more than the eye.

These stars that God hath placed on high,
Are placed on high for nobler ends
Than light my path and please my eye;
But yet they smile on earth like friends.
I love the night-scene for their sake,
When all the hosts of heaven awake!

These many mansions, high in heaven,
Are lit with joy, when mortals come
With souls enlarged and sins forgiven,
Immortal rising from the tomb.
Methinks yon beckoning star would tell
Where some I loved and lost, now dwell!

These stars keep watch while mortals sleep,
Or on the land, or on the wave;
Or where affection steals to keep
Her vigils by the loved one's grave.
Their light, which blessed my cradle bed,
Shall mark my place among the dead.

Ye messengers of higher powers
And purer lights, than rule the day,
Like friends ye come in night's dull hours,
To cheer our planet on her way!
So Jesus came in death's dark night,
And spread the gloomy tombs with light.

Shine on, ye sons of God, who sang
With shouts of joy, when on your sight
The wonders of creation sprang
In infant beauty and delight,
And hailed our earth a sister star,
To spread the Maker's praise afar!

When shall that shout be heard again?
The heavens and earth spring forth anew?
When faith shall raise the souls of men
From sense and sin, to shine with you:
When all the work of grace be done,
And God will glorify his Son.

S. D.

A LEAF FOR CHILDREN.

VALUABLE SECRET.

"SARAH, I wish you would lend me your thimble. I can never find mine when I want it."

"Why can you not find it, Mary?"

"If you do not choose to lend me yours, I can borrow of somebody else."

"I am willing to lend it to you, Mary. Here it is."

"I knew you would let me have it."

"Why do you always come to me to borrow, when you have lost anything, Mary?"

"Because you never lose your things, and always know where to find them."

"*How* do you suppose I always know where to find my things?"

"I am sure I cannot tell. If I knew, I might, perhaps, sometimes contrive to find my own."

"This is the secret. I have a place for everything, and after I have done using anything, it is my rule to put it away in its proper place."

"Yes, just as though your life depended on it!"

"My life does not depend on it, Mary, but my convenience does, very much."

"Well, I never can find time to put my things away."

"How much more time will it take to put a thing away in its proper place, than it will to hunt after it, when it is lost?"

"Well, I'll never borrow of you again, you may depend upon it."

"Why, you are not affronted, Mary, I hope?"

"Oh no, dear Sarah! I am *ashamed;* and I am determined, now, to do as you do—to have *a place for everything, and everything in its place.*"

SONG OF THE GRASSHOPPER.

HAVE you not heard in the sweet summer time,
A sound as of young birds singing,
When the beautiful earth is drest in her prime,
And the woods with soft echoes are ringing?
It is I, it is I, in my gay summer mirth,
Brightening the joy of the beautiful earth!

Seek my green coat in the long verdant grass,
I am there with my frolicsome bound,
But tread like a fairy—for as you pass,
Should I hear your light foot on the ground,
I cease my gay song, and you seek me in vain,
Or think me a leaf on the emerald plain.

And oh, such a leaf! no soft summer wind
Ere tossed leaflet so light or so high,
As the long double legs, which I carry behind,
Bear me over the ground as I fly.
I beat my shrill drum, my light music you hear,
Softly chirping to summer its bright notes of cheer.

The grasshopper lays its eggs in the autumn. It pierces the soil of the meadow with its pointed tail, and in the hole so prepared, lays about a hundred and fifty eggs. In the spring a tiny insect, apparently without wings, creeps out of each egg: the wings however are there: they are folded up, and in about twenty days it has gained strength sufficient to expand them. It seeks the shelter of a thistle or a thorn to protect it from the rain, and to assist it in getting free from its outer covering,

which it at last accomplishes. First the head comes forth, and the insect, with its long feelers and legs, works itself out of the old skin, which remains fixed to the plant. The grasshopper sings most during summer, particularly at sunset; but its hearing is so delicate that it stops its song at the sound of the slightest footfall.

Juvenile Miscellany.

NOTICES OF BOOKS.

A Reply to a Tract recently published, entitled, "Unitarianism Unmasked." By GEORGE HILL, pastor of the Presbyterian (Unitarian) Church, Crumlin. Belfast: Pp. 20.

WE regard this pamphlet as an able and most seasonable exposure of a tract, which has been industriously circulated in various localities; and which was calculated by its plausible statements to mislead the unthinking. Mr. Hill takes up *seriatim* the following hackneyed but false and groundless charges against Unitarianism, viz.—that "it denies the existence of the only revealed objects of worship;" that "it degrades the Saviour;" that "it destroys the foundation of the sinner's hope;" that "it denies the being and agency of the Holy Spirit;" that "it subverts the principles of Christian morality;" and "is unfriendly to the vindication and progress of truth." To each of these charges the pamphlet gives a brief but satisfactory reply. In reference to the first, namely, that "Unitarianism denies the existence of the only revealed object of worship," Mr. Hill says,—

"As this is a mere gratuitous assertion, it is only necessary to say that it is false; and if the accuser has ever made any inquiry on the subject, *he must know it to be so.* But how does he attempt to support this shocking charge? Just by another gratuitous assertion! 'The Bible,' says he, 'makes known to us the divine Being as one in essence, but as having three co-equal persons subsisting in that unity of Godhead.' This is quietly assuming the very thing he ought to have proved. Now, I answer, the Bible makes known nothing of the kind respecting God. Human creeds and formularies of faith, such as the Shorter Catechism and the Westminster Confession, speak in this unintelligible jargon; but it is a libel on the Word of God to assert, that it reveals the Infinite and Eternal Creator in the manner represented by the foregoing extract. This is admitted

by such Trinitarians themselves, as are candid and capable of judging in the matter. I shall contrast the opinion of this 'Member of the General Assembly' with that of James Carlisle, another member of the same body. 'We come now,' says Mr. Carlisle, when speaking of the doctrine of the Trinity, 'to *the limit of explicit revelation*, and are entering upon the region of *reasoning and inference. I admit that we have not the same clear light which we have hitherto enjoyed.* I admit that a doctrine of inference ought never to be placed on a footing of equality with a doctrine of direct and explicit revelation. It is very obvious, that in so far as our belief of any doctrine is the result of *inference*, it is not an exercise of faith *in the testimony of God, but in the accuracy of our own reasoning.* * * * That the Holy Spirit is a distinct person from the Father and the Son, seems to be removed *one step from a direct explicit revelation*, and that there are three persons in the Godhead is a *second remove* from direct explicit revelation; because, after defining what we mean by a person, and finding that the Father is thus determined to be a person, and also the Son and the Spirit, while we yet believe that there is only one God, we *infer* from the whole that there are three persons in one God.'—(See pp. 81, 369.)

"Dr. South, a well-known controversial writer, and a zealous advocate of the Trinitarian doctrine, makes the following candid admission:—'It must be allowed, that there is no such proposition as this, *that one and the same God* is three different persons, formally and in terms, to be found in the writings either of the Old or New Testament; neither is it pretended, that there is any word of the same signification or *importance* with the word *Trinity*, used in Scripture with relation to God.'—(See his *Considerations on the Trinity*, page 38.) Dr. Maclaine, who translated Mosheim's Ecclesiastical History, speaking in reference to this subject, observes, 'The use of this (the word Trinity) and other *unscriptural terms*, to which men attach *either no ideas or false ones*, has wounded charity and peace, without promoting truth and knowledge. It has produced heresies of the very worst kind.' —(See his Notes, century V. of Mosheim's History.) These admissions, on the part of really learned and eminent men, will perhaps surprise the author of this tract in his work of *unmasking*.

"But let us see how the Bible teaches us respecting the nature of God, and whether it reveals Jehovah as '*three co-equal persons of one essence,' &c.* Our Lord, when engaged in prayer to the Father, says (John xvii. 3), '*And this is life eternal*, that they might know thee, the ONLY TRUE GOD, and Jesus Christ whom thou hast sent.'

"The apostle Paul declares (1 Cor. viii. 4—6) that 'there is none other God but ONE. For though there be that are called Gods, whether in heaven or in earth (as there be gods many and lords many), but *to us there is but one God the Father*, of whom are all things, and we in him, and one Lord Jesus Christ, by whom are all things, and we by him.' The same apostle in his letter to the Ephesians (iv. 5, 6), thus speaks: 'One Lord, one faith, one baptism; *one God and Father of all*, who is above all, and through all, and in you all.'

"These passages, and such as these, express the Unitarian belief *precisely*, respecting the one God and Father of all; yet we are told, in the words of this author, that 'Unitarianism blots out from existence this great Being.' So, according to this statement, Moses and the prophets, Jesus Christ and his apostles, have been employed also in 'blotting out from existence' the being of God! When the Unitarian quotes *from Scripture*, and expresses his belief in the *very words* of inspiration, this zealous champion for Calvinistic theology exclaims, 'Stop, you are blotting out from existence the being of God!'"

Should we Pray to Christ or to the Father Only? being the substance of a Lecture delivered in the Market-house, Newtonlimavady. By the Rev. JOHN MONTGOMERY. Pp. 20.

This lecture is one of a series delivered by the author in the course of the past winter, and has been published in consequence of an anonymous writer, signing himself "An Elder," having assailed its statements and arguments. It will be found to contain the leading arguments in support of the worship of the Father as the only true God, and an explanation of the principal passages of sacred Scripture, which have been adduced in support of supreme worship being offered to the Saviour. Such tracts are always useful when written, as the one before us is, in a Christian spirit, as they draw public attention in different localities to the scriptural foundation on which Unitarian Christianity is based.

Manstealers: will the Free Church of Scotland hold Christian fellowship with them? An Address by HENRY C. WRIGHT. Pp. 16. Glasgow: 1845.

Mr. Wright is known in the North of Ireland as an ardent and able advocate of the complete and immediate emancipation of the American slaves, and the untiring, uncompromising, fearless opponent of the slaveholder and all who abet or countenance his injustice. The object of his present address is to persuade the Free Church of Scotland to withdraw all Christian fellowship from the General Assembly of the Presbyterian Church in America, on the ground that the latter body is composed in part of slaveholders, or, as Mr. Wright terms them, "manstealers." He exposes the cruelty and abomination of American slavery by some striking statements, the truth of which, from Mr. Wright's high character, we do not question.

The address is full of pointed appeals to the Christian feeling of the Free Church: we make room for the following extract.

"I knew of a woman, a Presbyterian professor, in Virginia, who wished to make some purchases at a shop; she had no money, and taking a child about twelve years of age, the only child of one of her female slaves, she drove her to a shop, made her purchases, and handed over the body and soul of the child to pay for them! The poor mother, in her anguish, went up and down the houses shrieking and moaning. But she never saw her child again. To excuse herself to one who was at her house, the woman said, in substance, that she 'was placed in a very peculiar and trying position'—she wanted the goods, had no money, and bartered the soul and body of a child for a shawl and a gown! The Report of your Commission would exhort her calmly to 'set herself to inquire what was the will of God and her duty'! As though the inhuman monster did not know that already! Every slaveholder assumes the right to do the same.

"I knew of a minister in Alabama, who wished to spend the summer in New England. To raise money to bear his expenses he sold a man, a husband and father, for £205 sterling. He came to Boston, and was there invited to preach and pray and administer the sacrament by those who knew that he had the price of blood in his pocket. When urged to repentance by some Abolitionists, his reply was, in substance, that he was placed in a 'very peculiar and trying position'—but that he would 'set himself to inquire what was the will of God and his duty.' The reverend and ordained monster knew what that was, or he was too ignorant to be a minister or Christian. Suppose that I enter the house of Rev. Dr. Candlish—seize his wife and children to sell them to a New Orleans Slave-trader. The Doctor cries out in agony and remonstrates, but I say, 'Don't blame me, I am placed in a very peculiar and trying position,'—I want money, and have no other means to get it,—but I will 'consider the matter in all its bearings, and set myself to inquire what is the will of God and my duty. In the mean time, I must take your wife and children and sell them.'

"What insulting, blasphemous mockery! Yet it is exactly the excuse the Report of your Commission makes for the Presbyterian manstealers of America. They 'are placed in the very peculiar and trying position' (they did not put themselves there, but 'were placed' there by fate or providence), in which they must rob men of all their earnings, of their wives and children, and of themselves; and when they buy and sell them it is all owing to the trying position in which they 'are placed!' There is no possible crime which this sentence of the Report would not justify as well as slavery! Manstealers, setting themselves 'calmly and deliberately to inquire what is the will of God' respecting their horrid crimes! Your Commission condemns them as violaters of 'natural reason—of sound policy—of the sense of justice between man and man—and of the whole tenor

and spirit of the divine word' and then exhorts them to 'set themselves to inquire what is the will of God.' And, in the mean time, you are to draw close the bonds of Christian fellowship with them.

"Your Commission talks of holding fellowship with 'American Churches.' Why thus seek to mislead? Why do they not meet the question at issue? There are individual Presbyterian congregations in the Free States of America that will hold no fellowship with slaveholders. But the simple point is, will the Free Church by their delegates, sit in counsel with manstealers to devise ways and means to spread Christianity—sit at the communion table with them—invite them into your pulpits to preach and pray—and thus recognise men 'guilty of the highest kind of theft,' as Christians and Christian ministers? This is the sole and single question at issue. Drs. Burns and Cunningham held a great meeting in Baltimore, to raise money for the Free Church. The Hon. Alexander Nisbet, who, as I am informed, is a manstealer, acted as chairman. As your delegates or agents, Drs. Cunningham and Burns did recognise manstealers, 'sinners of the first rank,' as Christians and Christian ministers in America, and if you adopt this Report, you must receive them to your pulpits and communion as such here in Scotland. Will you, dare you, do it, and still claim to be the 'Free Church?'"

INTELLIGENCE.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

On Wednesday morning, May 14th, the Anniversary Meeting of this Association commenced by a religious service in Essex-street Chapel. The Rev. Jerom Murch of Bath read the liturgy, and the Rev. Benjamin Carpenter of Nottingham preached the sermon from John viii. 31, 42, "If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free." The discourse was heard with interest and attention by a large audience, and was judicious, earnest, and well adapted to the circumstances of the times. At the conclusion of the service, the members and friends of the Society held their annual meeting, when Thomas Gibson, Esq. was called to the chair. The Report was read by the Rev. E. Tagart, the honorary Secretary, and was of a very satisfactory character. In alluding to the new congregation at Montreal, it states: "The settlement of Mr. Cordner, who went out under the auspices of this Society is attended with the most satisfactory results. A handsome chapel has been erected, and the Unitarian churches of the United States have contributed £1000 towards that building, whilst an equal sum has been raised by the congregation.

The meeting was then addressed in supporting various resolutions, by W. Wansey, Esq. Revds. E. Chapman, W. Hutton,

Walker, B. Carpenter, T. Sadler, S. Wood, H. Solly, J. Murch, Dr. Rees, Davidson, W. Hincks; and R. Martineau, Esq. Among the resolutions was the following:—

Moved by Mr. Davidson, and seconded by Mr. R. Martineau—"That this meeting, consisting of Dissenters from the system of faith and worship supported and endowed by the state, disclaims all sympathy and participation with the opposition to the Maynooth Grant, so actively excited by a large portion of the Dissenting body, the Wesleyans and the Evangelical churchmen, so evidently dictated by sectarian hostility to the opinions of the Roman Catholics. That it cordially concurs in the desire which this measure evinces on the part of her majesty's government to commence a more just and liberal policy towards the Roman Catholics in Ireland, and to take some steps towards securing the peace and happiness of that country, by providing increased means for the education of the people. At the same time, it declares its opinion that the money required for these purposes should be taken from the revenues of the Protestant Church in Ireland, and not from the general revenue of Great Britain."

To this resolution an amendment was moved by Dr. Hutton, and seconded by Rev. W. Hincks, as follows:—"That this meeting, though it contemplates with sympathy and approbation the liberal feelings cherished by the Government and the Legislature towards the Roman Catholics of Ireland, and though it regards with unfeigned disgust the spirit of bigotry and intolerance manifested by no small number of those who have opposed the ministerial measure for the endowment of Maynooth College with an enlarged and permanent income, feels called upon, nevertheless, to protest against that measure on the ground that it necessarily involves a principle to which, as Protestant Dissenters, those who constitute the meeting are opposed; the principle, namely, that the state may properly interfere with the religious instruction of the people, endow some sect or sects of religionists to the exclusion, yet at the expense of the rest, and compel its subjects to assist by their contributions, in the promulgation and perpetuation of what they deem religious errors."

After a lengthened but friendly discussion, the original resolution was carried, and the amendment was thrown into the form of a protest, which was signed by 17 members of the Association.

THE PUBLIC BREAKFAST.

A grand *dejeuner à la fourchette* of the friends and supporters of the Association, took place in the great room of the Crown and Anchor Tavern, immediately after the conclusion of the meeting. The apartment was filled with ladies and gentlemen, and the tables were well provided with everything that was necessary, as well as beautifully ornamented with flowers—the appearance of the whole being highly interesting and imposing. At 4 o'clock Thomas Gibson, Esq. took the chair.

After giving "Her Majesty," "Prince Albert," &c. and "Civil and Religious Liberty," the Chairman proposed "The British and Foreign Unitarian Association; may its beneficial influence be extended by an active and cordial union of all the brethren

throughout the country." And with that toast he would give—"Health and happiness to Mr. Hornby, their treasurer."

Mr. Hornby, the treasurer, spoke as follows:—"Since we last met, the Dissenters' Chapels Bill, then before parliament, has become the law of the land; and as for some time before that event, the efforts of this Society, in one of its chief departments of usefulness, was paralyzed, so now that new life has been given to our body, and over-zealous men are shut out of courts of law and equity, this institution comes into full action, and merits, I trust, the support and confidence of all who approve of the objects it was designed to promote. I need scarcely remind this assembly what those objects are; but as I find them expressed *in very few words* at the outset of the constitution of the Society, prefixed to the annual reports, I shall take the liberty of reading that passage: 'The Association is formed for the promotion of the principles of Unitarian Christianity at home and abroad—the support of its worship—the diffusion of Biblical, theological, and literary knowledge, on topics connected with it—and the maintenance of the civil rights of its professors.' Do these objects deserve the support of Unitarian Christians—and are they carried out by means of this Association? The first question I will leave to individuals to answer to themselves. It is a personal matter, and it would be unbecoming in me to pronounce of what any man should approve, or how he ought to act. But the second question I will take leave to answer. In the first or congregational department, through the watchfulness and assistance of this institution, some congregations have been called into existence—more have been sustained in the years of infancy and trial—and others have been prevented from sinking into decay. I will not fatigue the meeting by going into details, but will simply refer to the Report of the Committee read this morning, and which will shortly be published, for a sample of the good done in this department. In the Book and Tract department, if I may judge by the numerous and repeated applications made for books and tracts, and the assurances given that those books and tracts are read, this is a most interesting and useful branch of the Association; at the same time I am quite free to admit, that the catalogue published by the Society does not present, in extent and variety, all that might be desired; but what works are contained therein, are sound and useful, and highly creditable to our body; and it must be remembered that the catalogue containing only, or with few exceptions, what are actually *the property* or stock of the Association, this list must be taken as a sample, and not as an exposition of Unitarian literature; it has, however, been suggested that the Society should depart from the plan hitherto acted upon, and publish a more comprehensive list; and this suggestion will receive the serious consideration of the new committee. In the civil right department, this Association has been no mean instrument in bringing about the beneficial changes which have taken place in the law affecting our civil rights: the Marriage Act—the Act for the general registration of Births, Marriages, and Deaths—the Act for repealing the Corporation and Test Acts, and the Dissenters' Chapels Act,

were all in their progress most efficiently supported by this Society; indeed, the first and last mentioned acts originated with this Association. In private, also, no less than in public matters, has the Association rendered eminently useful services: assistance and advice have been given in various ways to congregations, especially in reference to their chapel trust deeds — oppression has been checked, and property which otherwise would have been lost, has been recovered. To the exertions and fostering care of this Association, is likewise owing the introduction and establishment in this country, of the City and Domestic Missions — in my judgment and belief the most honourable, the most useful, and the most Christian-like of all institutions."

Among the other sentiments proposed from the chair, was— "Our brethren who form the Unitarian churches in the United States of North America; with our warmest acknowledgments to them for their many powerful defences of our common faith, and for their liberal assistance to the cause of Unitarian Christianity in Canada."

The Rev. Mr. Simmons being called upon by the chairman, spoke to the toast. He said "he felt somewhat embarrassed by the position in which he was placed, but the spirit of the American churches was too strong within him to permit him to remain silent; and the spirit of gratitude and love, which their American brethren cherished towards them, all prompted him to come before them. Their chairman had well said that they were all one family, and that bigotry had first driven them forth from this country. They were so still, and when one of them came to England, he felt like a child whom the gipsies had stolen in infancy from its mother, and who was rejoiced for the first time to embrace the breast that ought to have nourished it. The one principle which was worth all other principles for which they had to contend, was the principle of liberty, and which, rightly understood, embraced the principle of love. To that principle they were to sacrifice all others, and to remember that their principle was unity in difference. Let them, as his friend Mr. Tagart had said, cling to that ark in which they were launched. Let them open the window to let in the light of day, and to send forth the dove to bring them in the olive branch of peace. Without trespassing farther on the time of the assembly, he begged to return thanks on the part of the churches of which he was an unworthy member, for the references that had been made to them, and he would give them in return—'Prosperity and success to the British and Foreign Unitarian Association.'"

The Rev. Mr. Tagart here announced to the meeting that the last speaker had exposed his life to danger by advocating the emancipation of the slaves, from the pulpit at Mobile, and that he had to escape out of the town by night, dressed, he believed, in woman's clothes.

The Rev. W. James, of Bristol, begged to return thanks to Mr. Simmons, on the part of the people of this country, and thought that no occasion ought to be neglected of expressing their abhorrence of American slavery.

The Rev. Mr. Simmons explained that it was not the fact that he had to leave Mobile disguised as a lady, though he had been

rowed by four stout negro slaves out of it at night. He wished the meeting would recollect that those who were silent in America on the question of slavery, had much to contend against, and that the open Abolitionists were not alone worthy of sympathy. He would beg to propose, as the representative of the Abolitionists of America, the sentiment—"The African race, the most oppressed, the most unresisting, and the most pitiable which the world has ever known."

Mr. Solly expressed his anxiety that a resolution, or some other expression of the feelings of the assembly, could be agreed upon on the subject of American Slavery.

The Chairman said it was impossible that they could adopt a resolution, at a festive assembly like the present.

Mr. Solly said, in that case he had to express his deep regret that it had not been done at the meeting in the earlier part of the day.

The Chairman then proposed the health of the Stewards.

Mr. Abrahams returned thanks in appropriate terms. The assembly then separated.

LONDON DOMESTIC MISSION SOCIETY.

The tenth anniversary of the London Domestic Mission Society took place at Essex-street Chapel, on Wednesday, 23d April, 1845. Most of the ministers and leading members of the different Unitarian congregations of the metropolis were present.

The introductory services were conducted by the Rev. A. M. Walker, of Brixton; and the following beautiful hymn, composed for the occasion, was sung by Mr. Madge's choir and the congregation:—

THE DOMESTIC MISSION, BY J. BOWRING, ESQ. LL.D. M.P.

'Tis in the soul—the soul alone,
That God's transcendent power is shown;
No length of time, nor breadth of space,
Can bound its onward, upward race.

Whate'er of darkness or of light
May gloom or gild its earthly flight,
Nearer, still nearer tow'rds its source
Unreachable,—it speeds its course,

The shadowing, shifting things of time,
No more impede its march sublime,
Than mists the earth, or clouds the sun;
Tow'rds heaven it moves majestic on.

High privilege! to train, to teach,
In highest efforts, each for each,
Strength to receive, and strength impart,
From helping hand and glowing heart.

For this we meet,—for this we blend,
Neighbour with neighbour, friend with friend;
And in fraternal union move,
Blest in our common Father's love.

Mr. T. Sadler, of Hackney, preached the annual sermon from Psalm viii. 3—5, in which, he very eloquently enforced the claims of the Domestic Mission to the sympathy and support of Christians, and especially of that section which had the honour of introducing it into this country.

After the religious service, the chair, for business, was taken by Henry Crabb Robinson, Esq. who first called upon the Treasurer, and, afterwards, the Secretary, to read the annual Reports in their respective departments.

From the portion of the Report published in the *Inquirer*, we make the following extracts:—

"In bringing before the members, at the annual meeting, a Report of the tenth year's proceedings of the London Domestic Mission Society, the Committee deem it right to advert to the principles and objects on and for which the Society is founded.

"This Society was the first that was established in the United Kingdom upon the plan laid down by the late Dr. Tuckerman, in America; and has been in operation as an independent institution for ten years, having existed in connexion with, or as a branch of the British and Foreign Unitarian Association for about three years previously. It is not a 'proselyting' body, as its name might seem to imply; nor a mere 'charitable' institution in the usual acceptation of that phrase. Its object is, by the agency of men of piety and talents, devoting their whole time and energies to the work, 'to improve the moral and religious character, and ameliorate the condition of the poor.' In the words of the great and good man referred to—'Its aim is to carry Christian light and Christian influences to habitations and to hearts, to which churches, organized as they now are, cannot extend this light and these influences; to carry Christian sympathy and aid where they are wanted more than any earthly good; to carry the Christian rule of righteousness and temperance, of duty and happiness, to recesses to which the civil arm cannot reach, and to cases in respect to which civil ordinances are powerless; to make the great classes of the rich and the poor, of the strong and the feeble, of the wise and the unwise, of the virtuous and the vicious, known to each other; and to bring them together, not by confounding the distinctions between them, but by calling forth a personal interest in each other; to inspire the fallen with a desire of better things, and to assure them that they may arise from their abjectness, and be blessed and saved through the offered mercy of God in Christ, and their own personal effort and improvement.'

"Among the 'means' originally marked out, and still pursued, for benefitting and permanently improving the poor, the following may be particularized:—

"Visiting them at their homes, and gaining their regard and confidence by sympathy in their joys and sorrows, and by such occasional relief of their necessities as may convince them that they are sought in a spirit of brotherly kindness.

"Affording them unobtrusive advice, assistance, and encouragement, in the pursuit of their occupations, the management of their families, and the economizing of their time, money, and necessaries of life.

"Opening to their minds the prospect of the good which they may do themselves and their families, in bettering their condition and raising them to respectability and comparative comfort, by steadiness, sobriety, cleanliness, and frugality.

"Laying affectionately before their view their common brotherhood with all men, their sure ground of trust in the God and Father of us all, the purpose for which life is given, the sources of its true enjoyment here, and the means of its everlasting blessedness hereafter.

"Inculcating the religion of Christ upon its broad basis, free from sectarian animosities and controversies; encouraging attendance upon the ordinances of religion wherever the judgment can best be satisfied, and the heart be most deeply touched; and engaging with them in private acts of devotion whenever acceptable to their feelings.

"With all zeal and tenderness, endeavouring to impress upon their minds, their responsibility towards their children, as it regards both their temporal and spiritual condition, and the good or the evil they may cause them by their treatment and example.

"Encouraging them to employ their children in useful occupations, or to send them to school, assisting them in their choice of day-schools, and providing for their regular instruction on the Lord's day.

"Engaging the affection and attention of the children, and implanting in their minds principles and motives for the due regulation of their conduct in life.

"It will thus be seen that amongst the many plans for improving the condition of the poor, by which the present times are distinguished, this Society continues to have peculiar claims on the attention of an enlightened and benevolent public."

In the course of the afternoon, the meeting was addressed by the missionaries, Messrs. Philp, and Vidler, and other gentlemen; and at the conclusion of the business, the Chairman delivered an eloquent address.

MISCELLANEOUS.

A new Unitarian congregation has been lately organized in Boston; and a house of worship is in progress of erection for their accommodation, to be called the Church of the Saviour. The Rev. R. C. Waterston, the author of "Moral and Spiritual Culture," has been chosen minister of the new and promising society.

Arrangements have been made for organizing another Unitarian congregation in Boston, to meet in the Warren-street Chapel. The Rev. Mr. Fox of Newburyport is to become the pastor. Mr. F. enters on this sphere of labour on the first Sunday in April. Application has also been made to the State legislature for an act of incorporation for a third new Unitarian Society in the same city. It is to be denominated the "Harrison-avenue Congregational Society"—so called, we presume, from the place where it is intended to erect the church. This will

make, we believe, twenty-one Unitarian Congregations in the city of Boston.

The Rev. G. Hoade, of Thorne, has accepted an unanimous invitation to become the pastor of the Old Presbyterian Congregation at Selby, Yorkshire. Since the withdrawal of Lady Hewley's fund from this chapel, the cause has been much depressed, and for several years there has been no resident minister; but through the exertions of Dr. Bateman, who is a native of the town, an union of the scattered flock has been effected.

Warrington Congregational Tea-Party.—The opening of a handsome and commodious school-house, recently erected in connexion with the Unitarian Chapel, Warrington, was celebrated by a congregational tea-party. The meeting was held in the school-room, which was tastefully decorated on the occasion. Between two and three hundred sat down to tea. The Rev. Thomas Hincks presided.

In the course of the evening, the meeting was addressed by the Chairman, the Rev. H. Green, F. Howorth, and P. P. Carpenter; and by Messrs. Robson, Grimshaw, Moulding, Hurry, and R. Allen. The speeches were, for the most part, of an earnest and practical character.

The proceedings of the evening were pleasantly diversified by the performance of an excellent selection of sacred music.

On the previous Sunday, two sermons were delivered in the chapel, by the Rev. J. G. Robberds, of Manchester, after which collections were made towards defraying the expenses incurred in the erection of the school-house.

We are glad to know that the Rev. R. L. Carpenter lately delivered a lecture in the Friend's Meeting-house, Bridgwater, on Capital Punishment, in consequence of the recent execution of Sarah Freeman, at Taunton. There was a crowded audience, many being unable to obtain admission.

A public meeting was also held last month at Aylesbury, convened by a requisition numerously signed, to discuss the subject of capital punishment, at which Lord Nugent made a most powerful speech, and a resolution was unanimously adopted for its abolition. Let us hope that the frequent executions which have lately taken place, will stir up the Christian mind of these countries, and lead to a united and hearty effort for the speedy and complete abolition of a practice so totally opposed to the spirit of the Gospel.

On Thursday evening, May 1st, the Annual Meeting of the Northern Sunday-school Association, was held in the School-room of the First Congregation, Belfast; James T. Tennent, Esq. in the chair. After prayer by the Rev. J. Porter, and some judicious introductory remarks by the Chairman, the Secretary read the Report, which will be found in the earlier part of our present number; and the meeting was afterwards addressed by Revds. F. Blakely, J. Porter, D. Magennis; and Dr. Marshall, Messrs. C. B. Grimshaw, J. Campbell, J. M'Intyre, J. Marshall, J. K. Neill, J. Seed, &c. in support of various resolutions.

The Rev. Dr. Beard, of Manchester, proposes to publish in 20 numbers, each containing 48 pages, large 12mo, double columns, price 6*d.*—"The People's Dictionary of the Bible;" in which the Holy Scriptures, historically expounded, are recognised as the only source of Christian truth; comprising, apart from the mere forms of scholarship, a popular, but sound exposition of the history, topography, antiquities, teachings, difficult words and passages, rites, customs, and religious observances: together with an account of the origin and contents of the books found in the Bible.

OBITUARY.

DIED—At Farm-Hill, near Crumlin, in the month of March last, Mr. JOHN WILSON, in the 72d year of his age. He was a zealous and useful member of the First Presbyterian Congregation of Crumlin.

Died—At Cephalonia, on April 1st, JOHN, eldest son of THOMAS M'CAMMON, Esq. of Belfast, in the 19th year of his age.

Died—At the Lodge, Belfast, on April 24th, ALEXANDER MONTGOMERY, Esq. Solicitor. In his profession, Mr. Montgomery rated very high; having had much experience, and being distinguished alike by integrity and great abilities. As a private gentleman, his kindness and uprightness rendered him universally respected and esteemed.

Died—On April 26th, LILLY DICKEY, wife of HUGH SWAN, Esq. of Clady Cottage, aged 82 years.

Died—On May 4th, at his residence, Thorndale, near Belfast, SAMUEL BRUCE, Esq. Distinguished for his unbending, incorruptible integrity, he was universally respected in public life: and many have lost in him a prudent counsellor, and kind and faithful friend. The grief in which his unexpected death has plunged his nearest relatives, best testifies his worth in private and domestic life. He was consistently and decidedly attached, by the convictions of his own mind, as well as hereditary associations, to those religious views, and those principles of Protestant Dissent, which, for more than a century in Ireland, have been so intimately and so honourably associated with the name of BRUCE.

Died—On May 6th, at her house, in Church-street, Belfast, JANE, relict of the late ROBERT M'GEE, Esq. M.D. in her 84th year.

Died—On May 7th, CATHARINE, wife of GEORGE THOMAS MITCHELL, Esq. of Belfast.

Died — On the 20th ult. of consumption, Mr. ABRAHAM M'ADAM, medical student, second son of Mr. SAMUEL M'ADAM, of Ballyrobert, County Antrim.

THE

BIBLE CHRISTIAN.

(THIRD SERIES.)

No. VII. JULY, 1845. VOL. VI.

THE HOLY SPIRIT.

BY REV. ANDREW P. PEABODY.

(*Continued from page* 187.)

THE Holy Spirit is not, then, a distinct person. What is it? What does the phrase mean? How are we to account for its use? We shall not, it seems to me, need to look far for our answer. Our common use of the word *spirit* will sufficiently explain its use in the sacred writings. What do we mean by the *spirit* of a man? A man performs two kinds of works—exerts two kinds of agency. Some things he does expressly, visibly, or audibly,—by word, or hand, or writing. Other, and often much greater things, he brings to pass by his influence; by silent outgoings from his character; by the power of his example; by an agency which far transcends his sphere of immediate action, and often outlasts the period of his mortal life. This influence, this agency, we usually denominate the *spirit* of the man; and its effects, its fruits, whether in the character of individuals or in the state of society, we also designate as his *spirit*. For instance, we call the influence which the efforts and example of Howard the philanthropist had, and still have, the *spirit* of Howard; and, whenever we see works like his wrought, or persons engaged in works like his, we say that the *spirit* of Howard is in those works, or in those men. We then habitually use the word *spirit* to designate, *first*, a man's *influence*, and *secondly*, *the effects of that influence*.

Now, I conceive that we have no need of going beyond these common, well-known uses of the word *spirit*, to explain its use in the Scriptures with reference to the Almighty. We find the phrases, *spirit of God*, *spirit of truth*, *holy spirit*, and the like, constantly used in these

senses; and there is not a passage, as seems to me, in which it is necessary to look farther for a signification both obvious and satisfying.

The *spirit of God*, the *holy spirit*, and like phrases, most frequently denote simply the divine influence, sometimes in creation and in outward events, but in the great majority of instances, on the soul of man. They denote, indeed, a great diversity of divine influences, just as by the spirit of a man, we denote every variety of influence which a human being can exercise. We trace the spirit of a man in the building of a city, in the planning of a voyage, in the diffusion of literary taste, in the establishment of any public institution, in the tone of moral feeling cherished by his influence, in ideas or sentiments to which he gave the first development,—in fine, in any way in which, without his direct bodily action, his character has impressed itself on objects, events, or the minds and hearts of others. An equally wide ground does the phrase *spirit of God*, with its cognate phrases, cover. It is used with reference to the plenary inspiration and the power from on high, which rested upon Jesus. To him, we are told, God "gives not his spirit by measure," but on him bestows every form of divine influence and endowment, of which a created being is capable. Then it is used concerning the peculiar communications of light and power vouchsafed to the apostles and their converts. Those who were thus endowed, were always said to have received the holy spirit. It is used of particular divine intimations and impressions, as when the spirit bade Philip join the Ethiopian, and sent Peter to the house of Cornelius. Then, too, it is often used, as in our text, to denote those aids in the religious life, which "whosoever asks, receives; and he that seeks, finds." And it is used in all these cases, with regard both to the influence and its effects; that is, it is employed to designate the spiritual gifts of God, both as they come from him, and as they rest upon the minds and hearts of men.

Now, it is self-evident that there is the same room for the use of this phraseology with reference to God that there is with reference to man. There is the same distinction between the modes and forms of divine action that there is with reference to the deeds and agency of man. There are some things which God confers, utters, or

brings to pass, visibly or audibly. There are other things which he gives or brings to pass silently, without any interposing cause that can be seen or traced; and all the various influences of this kind, with their results or effects, are what are termed in the Scriptures the *holy spirit.*

But while we find no ground in reason or Scripture for believing in the personality of the Holy Spirit, we regard the influence of God upon the soul of man as an indisputable, essential, fundamental doctrine of religion. What distinguishes us from our Trinitarian brethren on this point, is, that we regard this influence as flowing, not from a fragment of the divine nature, but from the whole undivided Deity. And least of all, can we sympathize with believers in the Trinity, in separating God the Father from the divine influence upon the soul. We feel that it is peculiarly in his fatherly relation and attributes, that God is present with the soul of man. We find the full promise of the Holy Spirit in these words of Jesus: "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." It is the spirit of the Father and the Son, and this alone, that we desire and seek, not a spirit in any respect or degree distinct from either the Father or the Son.

Let me employ the few moments, for which I yet can claim your attention, in developing what I conceive to be the scriptural doctrine of spiritual influence.

In the first place, the spirit of God is in his works. We accord in full with the declaration of the Wisdom of Solomon: "Thine incorruptible spirit is in all things." Well has it been said,—"This fair universe, were it in the meanest province thereof, is in very deed the star-domed city of God. Through every star, through every grass-blade, the glory of a present God still beams. Nature is the time-vesture of God." With equal truth and beauty, does Goethe put into the mouth of the earth-spirit the words—

> "'Tis thus at the roaring loom of time I ply,
> And weave for God the garment thou see'st him by."

Our first parents heard the voice of the Lord God in the garden; and they, no doubt miraculously, but not one whit more distinctly than we may hear it this very night.

There is no poetical fancy, but literal truth, in the beautiful words of the hymn just sung:—

> "Hark! on the evening breeze,
> As once of old, the Lord God's voice
> Is heard among the trees."

Such is the constant testimony of Scripture. God is spoken of as actively present in all the forms and agencies of the outward universe. Does a tempest rise? "He maketh the winds his angels." Do the thunders roll? "The voice of the Lord is upon the waters; the God of glory thundereth." Do showers bless the harvest field? "He watereth the hills from his chambers." Does verdure clothe the plain? "He causeth the grass to grow for the cattle, and herb for the service of man." And in all these forms, in myriads of ways, is he speaking to the hearts of his human family, claiming their worship, casting deep reproach upon their coldness and indifference, and awakening in every thoughtful soul the resolution of the psalmist: "I will sing unto the Lord as long as I live: I will sing praise unto my God while I have my being. My meditation of him shall be sweet: I will be glad in the Lord." There is, I believe, a perpetual communion on God's part with man, in the order, harmony, beauty, and majesty of creation. I believe, that I no more truly address loving words day by day to the children dearer to me than my own soul, than God has this day directly spoken to each and all of us, his children, in the sunshine and the flowers, in the mellow twilight and the gentle breeze. I sincerely believe, that the express design of this fair and wonderful creation is to bring the Creator near, and to make his presence felt by the living souls of men; to supply a medium of communication between the Infinite and the finite; to render visible and audible those thoughts of love, fathomless as the ocean, numberless as its sands.

In the same light do I regard the whole course of Providence. The events of life, ordered by the close and constant care of the Almighty, have each a voice from him for the spirit's ear, a lesson of truth, a message of duty, a word of warning or rebuke, comfort or encouragement. How near, how incessant the watchful presence indicated by our Saviour's words, "The hairs of your

head are all numbered." In the mercies so thickly strewn along our daily path, are fulfilled, in every one of our thoughtless moments, the words of holy writ: "God hath spoken once, yea, twice, but man perceiveth it not." In every sorrow comes the voice, "Hear ye the rod, and who hath appointed it."

But, yet more, apart from outward forms and events, I believe in the intimate presence and communion of God with the soul of man. His hand-writing is on our innermost shrines of thought; his voice thrills through the deepest recesses of our being. As the builder of a house may construct for himself a secret passage, opening by springs which no one else can find, so has the Almighty architect of the soul of man reserved his own hidden avenues of access, by which he visits the soul in its days of gladness and its night seasons of sorrow, in its health and its sickness, giving it meat to eat of which the world knows not, letting in the day-spring from on high upon its darkened chambers, filling with the oil of joy its empty and shrunken vessels. None can shut out the thoughts that God sends; but, unsought, unsuggested by the ordinary laws of association, nay, often unwelcome, they remain, return, haunt the soul, knock at the heart's door, and often forsake it not, till they are cherished and obeyed. How true to human experience are the psalmist's words, "Whither shall I go from thy spirit?" Not we ourselves can hold so close communion with our own souls, as God can; for how often does his spirit reverse our own inward thoughts, and say the opposite of what we were saying within ourselves? We are whispering peace to our souls; but the spirit cries, in a voice which self-delusion cannot drown, "No peace without repentance and the fruits of love." We flatter ourselves that we are rich and full; but the spirit cries, "Nay,—ye are poor and naked, hungry, and thirsty,—come, drink of my cup, and eat of my bread, and put on my beautiful garments." Or, on the other hand, though in the way of duty, we doubt and fear; and in the hour of sad self-communion, the spirit enters, and says, "Peace be with you;" and the cloud rises from our souls and melts away, our hearts grow warm and burn within us, and we perceive that it is the Lord.

Whence too, when we have trodden the path of trans-

gressors, those unsought warnings, presentiments of evil, forebodings of penalties that we have defied? Whence that uneasy, restless feeling, that will ever intrude itself, when we linger too long on the roadside of our heavenward pilgrimage, when we forsake duty for pleasure, when we serve Mammon instead of God? Whence those preparation seasons for the trial of faith or virtue, which every Christian has experienced—seasons, when, without any outward cause, impressions have been borne in upon our minds, spiritual exercises have been induced, and views and purposes cherished, precisely adapted to exigencies just at hand, yet unforeseen; as if our Father, when he saw the storm gathering, had hastened to wrap us beforehand in the mantle of his love, and to set our feet in a strait and safe path? Whence that serene satisfaction, that joy in the Lord, that inward repose and harmony, which flow from trials well sustained and duties nobly done, and which give us the surest foretaste of heaven that we can have below? Has there ever been a day, whether of duty or of sin, of joy or of sorrow, of levity or of seriousness, when, if we had strictly reviewed our heart's history for the day, we should not have been constrained to confess that God had been there, and that his spirit had borne witness either with or against our spirits? No. The divine spirit has always sought to draw us. God has been unceasingly near. "Behold I stand at the door and knock," is his voice to each of us. There lives not the man, who has ever succeeded in shutting God from his heart. Though we take the wings of the morning, he is before us. Though the darkness cover us, it hides us not from him.

It is of these influences of the divine spirit upon the soul of man that it is written, "Quench not the spirit;" "Grieve not the holy spirit of God." For these influences, the Scriptures teach us, are not irresistible; but, like the counsels or the influence of a faithful human parent or friend, may be disobeyed and disregarded.

To these same spiritual influences, welcomed and obeyed, the Scriptures ascribe all that is good and holy in man—all the graces and virtues of the regenerate heart. It is by the help of God that we discharge our duty, that we grow in grace, that we become followers of Jesus,—all which is sufficiently indicated in such Scriptures as these: "By

the grace of God I am what I am." "It is God that worketh in you to will and to do of his good pleasure." "As many as are led by the spirit of God, they are the sons of God." "The spirit of God dwelleth in you." In accordance with this idea of the helping spirit of God, as essential to the Christian life, those who yield themselves to the divine influence are styled, "born of the spirit," "baptized with the holy spirit," and are said to "walk after the spirit," to "live in the spirit," and to "have the spirit of God resting upon them."

Such is the Christian doctrine of the *holy spirit*—the influence of God in nature, in providence, and more than all, his direct, immediate influence upon the heart of man—not a constraining, irresistible influence, but an influence which may on the one hand be grieved and quenched, or on the other, welcomed and obeyed; and which, if yielded to, becomes the source of everything worthy and holy in the character, the fountain of renewed and sanctified affections, and of a Christ-like walk and conversation.

For this spirit, for these influences, prayer prepares the soul, so as to render them availing and enduring. By prayer man opens the door of his heart to the spirit, that always seeks an entrance and a home there; nor can any earthly parent so promptly meet the wants of an only child, as God, by his ever present spirit, fulfils the desires of the praying soul.

I am happy to believe, that with regard to these fundamental, practical views of spiritual influences, there is no essential difference among Christians. On this subject, the religious phraseology of Christians of different modes of faith, for the most part, coincides; and all true religious experience must, of necessity, be coincident. This experience of the welcomed influences and the blessed fruits of the spirit, may God grant us all, through Jesus Christ our Saviour.

SIMPLE THOUGHTS ON EXODUS.

(*Continued from page* 166.)

CHAP. XVI.—Again, the sojourners of the desert encamp in a dry and thirsty place, and, murmuring, cry, "Is the Lord among us or not?" Their leader, greatly tried, has one

sure refuge—prayer. In his complaint before the Lord, he declares, "This people is almost ready to stone me." From time immemorial has it been the case, that, to guide man for his good is a thankless office—a sacrifice of happiness, and often of life; but the man of God is at prayer, and the Lord Jehovah hearkens to his voice, magnifying him in the sight of the people. He is commissioned to draw water from the barren rock. Moses is a type of our Lord: mediator between God and sinners,—deriving all his power from Jehovah,—nourished by prayer,—perfected by suffering,—drawing water from the flinty rock. So Jesus, from the dry and withered rock of the sinner's heart, drew forth, by a touch of his holy hand, fountains of feeling, penitence, faith, and love! Moses, also, is a man of peace; as we see in the contest with Amalek, where he prefers rather to watch the battle from a distance, than to join in the strife. We are told, that by Moses' keeping his hand raised on high, he secured victory for Israel. We know there are writers who dispute the fact. It is not asserted that Moses followed this method of winning the day by a divine command; yet still we think all may have been done, as we are informed in the text. If God was pleased to manifest Moses as mediator of his people, here as elsewhere, who could dispute his power and wisdom? Or, suppose it had been done by the desire of the people, as an incentive to their exertion, we may readily believe that they who regarded their ruler as the beloved of heaven, should be animated to renewed courage, when they looked upon the appointed symbol.

Chap xviii.—In this chapter, the attentive reader, who has followed Moses' history, and sympathized in his great trials and duties, will rejoice with him at the arrival of the friend, comforter, and counsellor of former years. He is come, the kind old man! who, when a wanderer and an outcast sought his hospitable roof, made him a son in his house; cheered his rent bosom with domestic affection; nourished him for forty years; and parted with him only that he might fulfil a higher command than the monitor in his own breast. And now, heedless of advancing infirmities, careless of the peril of the way, this faithful friend has arrived, and has brought to Moses the treasures of his heart—his wife, and his two sons. And this

is the same Zipporah, who found the weary stranger by the well of waters; who experienced his kind protection, when the rough shepherds, heedless of her maidenly beauty, drove her and her sisters from the fount;—the same Zipporah, who led him to her father's house, who told the tale of his kindness, who rewarded him with her unchanging love!

To his two sons, born to him in a strange land, Moses had given names significant of his situation. The eldest he called Gersham (i.e. *a stranger here*); the second, Eliezer (i. e. *my God is an help*).

But Jethro does even more than cheer his adopted son with his company, and restore the absent treasures to his lonely heart; for he takes a tender interest in all his cares; feels the weight of his burdens as though they were his own; enlightens him by his counsels, and regulates his affairs. No more shall the anxious leader be fretted by night, and wearied by day,—unassisted, uncheered by the aid and countenance of a friend. By Jethro's wisdom the labour shall be divided, and the ruler continue to be honoured as head. Jethro concludes his counsels with the following words: "If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people shall also go to their place in peace." Moses, being a prudent man, appreciated his friend's wisdom, and availed himself of his counsel.

Chap. xix.—In the third month, after they came out of Egypt, the company of Israel arrived at Mount Sinai; and Moses went by command to receive a message from the Lord. This message was to remind the people of all that Jehovah had done for them; promising great blessings should be the reward of obedience, "for all the earth is mine," saith the Lord. But lest the people should suppose that earthly gifts alone were in store for them, we read in the sixth verse this promise: "And ye shall be unto me a kingdom of priests, and an holy nation."

On the sacred message being delivered by the faithful reporter, the people reply with enthusiasm, "All that the Lord hath spoken, we will do." Alas! enthusiasm speaks great words; the trial comes, and promises and resolves are empty air! Had Moses been visited, in that hour of contentment, by an angel of prophecy, such as the great poet describes as appearing to Adam; and had he opened before him the yet unrolled history of the "stiff-necked

people," how would the soul of the generous leader have been rent with anguish as he read! contrasting the bright hopes of this hour, when he beheld the people melted and subdued, and heard them, with one voice, declare their purpose of obedience, with the dark unfoldings of their faithlessness, their rebellion, their presumption, and their pride! How would he have wept when he read the story of Gethsemane! How would he have started, when he heard the awful imprecation, "His blood be on us and on our children!" And are there none but the people of Jacob who may be considered chargeable with dishonouring the vow taken upon them? Christians, also, must, trembling and sorrowful, peruse the page of the past; and fear, as they look forward to the future judgment. By what glowing images has John (sweetly surnamed "the divine") pourtrayed the glories of a converted world! Where is the Christian nation that has shunned, as she should do, the brand of "the beast" on her forehead? Where is the city that has no spot of blood—of a brother Christian's blood—upon her hands? And the churches,—have we not a right to conclude that they, at least, have said in their hearts, that it is the vow of their bishops and their lordly prelates, "*All that the Lord hath spoken we will do*"? And yet the Protestant delights in declaring that the mark of "the beast" is on the brow of every Catholic. And the Romanist,—is not he content to cast back the slur with indignant anger, or quiet guile? And thus the words of the Lord are heard, and thus the vow is kept; and Christian, as well as Jew, find it easier to promise than to perform, "*all that the Lord hath spoken we will do.*" To the Christian, *Jehovah hath spoken these words:* "THIS IS MY BELOVED SON, HEAR HIM." Yet how can we hear his holy voice 'mid the clamours of theological battles, unchristian strivings, for what, perhaps, none of us understand. Let us go into our closets, hide our eyes, and shut our ears from these vain, and unbrotherly contentions; let us take up the word of life; let us listen to what this "beloved Son" of God does say. What affinity shall we find between his sweet counsels, his deep warnings, his tender invitations, his kind excusings, his glorious promises;—what affinity, we ask, do these bear to the strife and bickerings which fill the page of church history, past and present, *the printed and the living page?* But alas! he finds, perhaps,

he may look nearer home for a disobedient spirit, for vows made and broken. Under the roof where he dwells, how many an angry voice may resound—how many an unchristian desire may be harboured — how many a worldly spirit may predominate! He looks closer still. The chamber in which he sits, alone, has perhaps one person in it more his foe, than all the noisy world beside. Under this awakened conviction, what resource has he now, but to cover his face with his hands, and, prostrate, cry, "God be merciful to me a sinner!" Amid the thunders and lightnings of God's wrath, let him exclaim with the humbled Saul, "Lord, what wilt thou have me to do?"

We leave the closet: we go again into a wider circle. We have been told of Christians *sanctifying banners;*— Beauty on her knees, presenting to the warrior the trappings of war. Not many suns have set, since this farce was acted before a CHRISTIAN PEOPLE! Not many a moon has "filled her horns," since that prayer concluded the ceremony, which implored THE GOD OF PEACE, in the name of THE PRINCE OF PEACE, that the fingers of these warriors might be strong to shed the blood of their fellow-man! And was this prayer received? We devoutly hope not. We cannot think such a prayer would rise up as incense to the throne of God.

We have made, perhaps, too long a digression. The strong contrast between the promise and its performance has carried us, it may be, too far from our subject. We ask to be excused, and return.

Jehovah, purposing to give to this disobedient and stupified people a code of moral law, determines to prepare their minds for its reception, by filling their souls with that sacred awe, which may make them lowly in their own eyes, and prepared to give a reverent and profound attention to the precepts of the Lord.

Dublin. M. B.

LIFE IN THE CHURCH.

(*From the Boston Christian World.*)

IT may be said of the Church—by which term we mean the great body of believers of every denomination—that at no time has there been so general a complaint on

account of spiritual indifference, as at this present day and hour. Were we disposed, however, to take comfort from one fact, namely, that as a religious body Unitarians are at this moment *more* earnestly engaged in religious action than those of any other name—we mean in proportion to their numerical strength—we might do so without fear of contradiction. But this is sorry ground of commendation, we know, and should rather startle than quiet us. Because we, as a branch, are not sapless to the degree of some other branch or branches, ought that to lessen our anxiety for promoting those purging processes by which more nutriment may be imparted, and a richer harvest secured? Because we are not absolutely dead, but only paralytic, is that sufficient excuse for taking to crutches, in lieu of our natural limbs, provided they can be restored to soundness? Because the habit of believing that we are doing about well enough, or rather of doing *all* that can properly be done in behalf of religion, has become so fixed, and, if we may be permitted to add, immoveable, ought such conclusions to be trusted in the face and eyes of undeniable facts to the contrary? We claim, by way of eminence, to be reasonable beings: suppose we reason a little upon this matter, and endeavour to ascertain just our true position, and whether, upon the whole, we have reached fully the idea which Christian stewardship is designed to convey.

It will be granted most cheerfully, that, until within a few years, we have been occupied in repelling the assaults of almost numberless opponents, and in showing up their flimsy pretensions to orthodoxy. We have fought a good fight, we have overcome our enemies, and have taken a stand, from which no polemic efforts or double-shotted denunciations can remove us, *provided* the flush of victory does not put us off our guard, and make us less watchful and prayerful.

The time for struggle has passed. We stand before the world acquitted of all pusillanimity or unworthy compromises, whilst maintaining the truths of the Bible, as we understand them; and nothing remains for us but to gather up our strength, and practically enforce what we have demonstrated to be the truth.

The truth! that, and that alone, can give life. If we have possession of that—and we believe most unquestionably

it has been given to us, we can go forth fearless of every adversary, and with full assurance of ultimate success. But we are advised in a certain place of the sacred record, that possession of a talent is not always a guarantee of its profitable use. Now, we may hold the most glorious views of religion, and yet, if only intellectually discerned, they are only so many shrouded talents, and utterly worthless to the possessor.

What, then, is spiritual discernment? The mind and heart must answer that question. It is the perception of the beautiful fitness of the revelation by Jesus Christ, to the wants of our inner being. How is spiritual vision acquired? It is the gift of God. It cometh in answer to prayer; if we ask not amiss we shall receive, and that most abundantly, from the Father of lights, who withholdeth no good thing from them who wish to obtain forgiveness and life everlasting. It cometh through the darkness of worldly discipline and bereavement. It cometh not unfrequently from the radiance of the sun of righteousness, reflected in the characters and lives of those who love God.

If, then, we hold the truth because we have experienced its excellence, and not merely because of its matchless proportions and dignity, we cannot help letting its light shine and its glory be made manifest far and wide; for just in proportion to its diffusion will be the increase of it to ourselves. Man is distinguished from the brute by his capacity for moral and spiritual culture. In other words, by the power given to him, if he will use it, of knowing, loving, and serving God. Religion confers the only true distinction upon men; it alone bestows the inheritance that is incorruptible, undefiled, and that fadeth not away. What then, can be put in comparison with it? Is it not God, manifested in Christ, speaking to us in audible tones, bidding us to sell all that we have; to secure the pearl of great price; to cut off the right hand and to seek first the kingdom of God and his righteousness? Is it all this, and shall we not make it ours at any cost, come what will?

Our great danger has been in imagining ourselves perfect in the religious life, without giving life to others. "We dread," so many have said, "the thought of being interfered with, about so personal, so holy, and so sacred a thing as religion; and what we dread so much to our-

selves, we think we have no right to inflict upon others. We claim to be eminently religious in our own way, but not eminently so in the way that some have pointed out. We do not wish to meddle with this or that mode of action, because it is offensive to us, and we are to the same degree opposed to any dictation, intended to question the integrity of our own convictions. It is enough if we are mindful of our own souls, without a crusade upon the souls of others." We have quoted above, what our ears have heard over and over again; and that our object for so doing may not be mistaken, we desire it to be distinctly understood, that no one doubts the conscientious scruples of those who entertain such views, or that much which passes for religious action is hollow and unfruitful. With the very best intentions, however, many, at the two extremes, overshoot their mark; the quietist, by holding up, when to go forward would be a virtue; and the zealot, by overstraining a point which it would be better to have conceded. So far we can go with a quiet conscience. But, is there not a middle course, neither Scylla nor Charybdis, in which every Christian may run and not be weary, may walk and not faint? Our object is now, and ever has been, to draw our denomination from the two extremes to the centre. The dividing line was marked years ago; but it has, we think, been gradually losing its distinctness, although some fancy the gulf is as wide as ever. Nothing remains to secure concentrated action, in our humble opinion, but a candid survey of the position we have been occupying, and a faithful summing up of the results of our labour in the great field of Christian duty.

Have we then, as a denomination, been true to our profession? Have we, by our earnest spiritual efforts, "gained other five talents"? Can we say, "Here, Lord, are the treasures thou didst give to our charge, and the increase from our industry, some thirty, some sixty, and some an hundred-fold"? Can we, one and all, say with the apostle, we are innocent from the blood of all men? Can we look with joy and keen expectancy to the hour, when all hope for the future will depend upon the place we have given in our souls to the precept of Jesus: "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me"?

It is in our power to sound a true alarm note in every man's ear, without being a stumbling-block or a rock of

offence to him; we can present the truth so as to cut every man's heart, without quenching his sympathy; we can pray without ceasing, and be sure of an answer of peace; we can give a reason to every one for the faith that is in us, without being dogmatists; and we can kindle a fire upon the altar of every church, that shall never go out, if our own souls are made the first offering.

We can accomplish wonders, if we will only look above and not beneath the ground we tread. But we must fight if we would reign. All dozing, sleeping, and speculating, when surrounded by sleepless enemies, is sheer madness. Souls, arouse! must be the watchword. Press on, press on! the earnest call from our deepest faith. Again, we would ask, are conversion and repentance Unitarian doctrines? Yes, certainly. Then let us have "Repent ye, repent ye, why will ye die?" sounded through the whole length and breadth of the land. Let us have "Unless ye be converted and become as a little child, ye cannot enter into the kingdom of heaven," proclaimed upon the house-top. Let us warn men day and night, with tears, even as the watchman on the watch-tower of the prophet, was commanded to warn the people of Israel of the dreadful woe attendant upon sin. Let every pastor and every lamb of his flock be reminded of the joy and peace that will follow the redemption of a single soul from death.

We are giving utterance to our own thoughts. These have not sprung up from fitful musings, but have their root in positive experience. We speak that we know when we say, the people are hungering and thirsting for the bread and water of life. Looking merely at the outside of the shell of society, at the busy tumult of the world, one might very rationally incline to an opinion, the very opposite to that which we have so emphatically expressed. What then? Shall outward appearances for ever blind us to the fact, that the shell can easily be broken, and the din hushed, and the soul dragged from its prison-house, and the gem of humanity made lustrous again with heavenly beauty, by the magic eloquence of Christian love?

"Revive thy work," is the language of Scripture, or we should hardly dare to use it. "A *revival* of religion," is the phraseology of the church, and has been so unfortunately employed in times past, as to deter many from

thinking seriously at all upon religion, or from aiding in any way the spread of pure Christianity amongst men. We mourn for the short-sightedness of such, and would gladly remove the scales from their eyes. If through ignorance or from any cause, a work glorious in itself is shorn of its strength, is that a sufficient reason for denying to it our sympathy and prayerful consideration? Ought we not the rather to enlist the heartier in its behalf? If it would not wear the appearance of uncharitableness, we should not hesitate to set down the profound indifference to the work of genuine revivals of religion in the churches of our faith, to the fear of becoming identified with those bodies of Christians, whose former usages and machinery were so offensive to us. Just the same sort of reasoning has been employed by many conscientious anti-slavery persons, who would gladly have done something in so excellent a cause, but have been deterred on account of the mistakes of warm-hearted but inconsiderate partizans. We are looking forward to a jubilant day in our churches. It may not be that we shall see it. But that the day-star is to arise, and the light of the sun of righteousness is to shine, with a splendour beyond all past experience, we have no doubt. A seed has been planted, and is now germinating in many a breast, from which may be expected a most glorious harvest. There is a generation of young persons just entering through the door of the Sunday School (the primary school of the church) into Christ's vineyard, whose earnest study it will be, as we fondly hope and pray, to advance his cause and make it glorious in the world.

SELECTED POETRY.

FATHER MATHEW.

BY THE HON. MRS. NORTON.

Once I beheld (and, to my latest hour,
That sight unfaded in my heart I hold)
A bright example of the mighty power
One human mind, by earnest will controlled,
Can wield o'er other minds—the base and bold,
Steeped in low vice and warped by conscious wrong;
Or weaker wanderers from the Shepherd's fold,
Who, sinning with averted faces, long
To turn again to God, with psalm and angel-song.

I saw one man armed simply with God's Word,
Enter the souls of many-fellow-men,
And pierce them sharply as a two-edged sword,
While conscience echoed back his words again;
Till, even as showers of fertilizing rain
Sink through the bosom of the valley clod,
So their hearts opened to the wholesome pain,
And hundreds knelt upon the flowery sod,
One good man's earnest prayer the link 'twixt them and God.

That amphitheatre of awe-struck heads
Is still before me: there the mother bows,
And o'er her slumbering infant meekly sheds
Unusual tears. There, knitting his dark brows,
The penitent blasphemer utters vows
Of holy import. There, the kindly man,
Whose one weak vice went near to bid him lose
All he most valued when his life began,
Abjures the evil course which erst he blindly ran.

* * * * * * * *

I will not cavil with the man who sneers
At priestly labours, as the work of hell;
I will not pause to contradict strange fears
Of where the influence *ends*, begun so well;
One only thought remained with me to dwell,
For ever with remembrance of that scene,
When I beheld hearts beat and bosoms swell,
And that melodious voice and eye serene
Govern the kneeling crowd, as he their God had been.

A LEAF FOR CHILDREN.

A BAD HABIT.

"Oh, mother, I am *tired to death!*" said Jane Mills, as she threw herself into a chair on her return from school.

"*Tired to death!*" repeated her mother, slowly.

"Yes, mother, I am—*almost*, I mean," she added.

"No, my daughter, not even *almost*," said Mrs. Mills.

"Well, at any rate," continued Jane, "I would not walk from here to school again to-day, for *anything in the world.*"

"Oh, yes you would, my dear," said her mother, gently.

"No, mother, I am *sure I would not.* I am certain *nothing would tempt me.*"

"But I am nearly certain you would be induced to go without any urging," answered her mother.

"Well, mother, try me, and see if anything would make me willing to go."

"Suppose," said Mrs. Mills, "I should offer to take you with me to the new panorama this afternoon? I expect to visit it."

"Do you, mother?" said Jane, with great animation. "May I go? You promised to take me when you went."

"I intended to have done so," replied her mother, "but the place where it is exhibited, is a long way beyond your school."

"But I am quite rested now, dear mother," said Jane. "I would not fail of going *for all the world.* Why do you smile, mother?"

"To think what an inconsistent little daughter I have."

"What do you mean by *inconsistent*, mother?"

"Why, when a little girl says one minute that she would not walk a particular distance *for anything in the world;* and the next minute says she would not fail of walking still further *for all the world*, she not only talks inconsistently and extravagantly, but foolishly. It is a very bad habit to use such expressions. Yesterday, when you came from school, you said you were frightened out of your life, and when I inquired as to the cause of your alarm, you replied that you had *met as many as a thousand cross dogs* on your way home from school. Now, my daughter, I wish you to break yourself off this bad habit. When you are tired, or hungry, or frightened, use the simple words that express your meaning. For instance, you may be tired—very tired—or excessively tired. Or you may be alarmed, or frightened, or terrified. From this time let your lips speak the thing you mean. The Bible says, 'Let your yea be yea, and your nay nay;' and adds, that 'whatsoever is more than these cometh of evil.' Will you try to remember what I have been saying, and strive to correct this fault, my dear child?" said Mrs. Mills.

"Yes, dear mother," replied Jane; "for I know it is wrong, and feel ashamed and sorry for it."

"Well, my dear," added her mother,—"IMPROVE. And now you may get ready to go with me to see the panorama."

NOTICES OF BOOKS.

A Brief Outline of Christian Unitarianism. By Rev. J. Scott Porter, Junior Minister of the First Congregation of Protestant Dissenters, Belfast. Third Edition. 1845.

We are glad to see another reprint of this excellent tract, which has been already widely circulated. It is the substance of a Discourse, preached by the author in Strabane, at the time when those efforts were first made to establish a Unitarian congregation in that town, which have been recently crowned with success. It states very clearly, and we think, faithfully, the views which Unitarians, as a body, entertain: — 1st, respecting the Sacred Scriptures; 2d, respecting the God whom the Scriptures declare unto us; 3d, respecting the Lord Jesus Christ; 4th, respecting the salvation that is in Christ Jesus. We do not know any controversial tract whose extended circulation we would more heartily recommend.

The Evil Speaker Admonished. A Discourse delivered in the Upper Chapel, Norfolk-street, Sheffield, April 27th, 1845.

The author of this Discourse, the Rev. B. T. Stannus, says in a prefatory notice, "Censoriousness and detraction having become lamentably prevalent in these days, I have thought that the publication of the subjoined plain, and it is hoped, practical remarks, might not be unproductive of good." He has given a simple statement of the nature, origin, and evil tendencies of the vice which he discusses, and has drawn attention to the fact, that by our Lord and his apostles Evil Speaking is classed among the most deadly and debasing sins.

INTELLIGENCE.

AMERICAN UNITARIAN ASSOCIATION.

The annual meeting of the American Association was held at Boston, on May, 27th. It was opened with prayer by Rev. Mr. Farley of Brooklyn, N. Y.; and the Chair was taken by the Hon. Stephen Fairbanks.

Some discussion having taken place respecting the constitution of the Association, and a proposition which had been made for altering one of the laws so as to introduce a larger portion of

lay influence into the Board, and to re-organize the Missionary Board,—in which Revds. Messrs. Gannet, Farley, and G. E. Channing, took part,—the numbers had so increased that the meeting was adjourned to the church in Federal-street, which was densely crowded. Dr. Dewey, as President of the Association (in the place of Judge Story), took the chair. An appropriate prayer was offered by Rev. Mr. Livermore, of Keene. The annual Report was read by the Secretary, Rev. Charles Briggs. Rev. Mr. Lothrop offered the following resolutions:—

"*Resolved*, — That we regard the publication and distribution of Tracts, faithfully prepared and judiciously selected, of a mingled doctrinal and practical character, as one of the simplest, most direct, and efficacious means of diffusing Christian truth and promoting Christian righteousness; and that it is the duty of the Executive Committee to give, as heretofore, special attention to this department of their labours, as one of the most important of the modes of operation originally contemplated by this Association.

"*Resolved*, — That we regard Theological Education, the raising up from generation to generation of a learned, well-disciplined, and thoroughly furnished clergy, to take the charge of our churches and defend and diffuse the truth as it is in Jesus, to be an object of the highest interest and importance, and that we cordially approve of the efforts made and the aid extended by the Executive Committee, in establishing a Theological Seminary at Meadville, Penn.

"*Resolved*,—That we regard missionary efforts, the strengthening of feeble churches, and establishing new ones, and the sending forth of preachers into the waste places of the land, in New England as well as in the west, as an object to which the attention and efforts of this Association, and of all who are interested in the preservation of civil and religious liberty, the moral and social destiny of this nation, and the salvation of souls, should be unceasingly devoted, and that we are encouraged by the result of past labours in this respect, to more zealous and persevering efforts."

The meeting was addressed by Messrs. Farley, of Brooklyn, N. Y.; Holland, of Rochester, N. Y.; Bellows, of New York city; Harrington, of Boston; Whitman, of Portland; Bulfinch, formerly of Washington, now of Boston; Fuller, of Belvidere, Illinois, who has also visited Iowa and Wisconsin; Jones, of Manchester, N. H.; and the President. It was, altogether, as interesting and gratifying a meeting of the Association as we have ever attended.

UNITARIAN FESTIVAL.

This joyous and animating meeting realized the highly raised anticipations of the vast assemblage it brought together. The Unitarian laymen of Boston, on this occasion, extend their hospitalities to the entire clergy of their faith. They invite all the Unitarian ministers of the land to come, with their wives, to partake of the expressions of their respect, gratitude, and affection The large hall over the passenger depot of the Western Rail-

road—150 feet long, and about 60 broad—was filled with tables spread with bounty, and adorned with flowers. *Nine hundred and sixteen* guests, of both sexes, and from all parts of the continent, were seated around them. It was a beautiful and glorious spectacle,—zeal brightened by intelligence, enthusiasm guided by reason, sympathy of faith expanded by the widest charity, shone over and illuminated that vast multitude. The most venerable and illustrious citizen of the United States presided; and he was a fit representative of the spirit of the meeting.

Upon coming to order, Mr. Lewis G. Pray, chairman of the Committee of the Boston Unitarian laymen, in a clear and distinct utterance which was heard to the distant extremities of the hall, and in a very graceful and happy expression and manner, extended to their guests an appropriate and cordial greeting. The Rev. Wm. P. Lunt, of Quincy, the pastor of the president, invoked a blessing upon the occasion, in words so suitable to it, that we have thought that they would help to awaken in the reader the same sentiments they did in the hearer, and we have procured them, as follows:—

"Almighty Father! Our waiting eyes are lifted to thee for thy blessing on this interesting occasion. We bless the goodness of our God for the happy circumstances under which we are now assembled. We have come hither, to present ourselves before the Lord, with the tribes of our Christian Israel, under the guidance of thy servant, whom thou didst aforetime give as a leader to thy whole people, and under whom, by divine favour, the whole people greatly prospered—that, with united minds, and in the communion and fellowship of a like precious faith, we may rejoice before thee with a solemn joy; that we may gratefully recount our Christian privileges; and that we may encourage each other's hearts, and strengthen each other's hands, for the work which yet remains for us to do. In the food which is spread before us on this festive board, we would recognise the bounty of that Providence by which all creatures are fed; and, in that religion which makes us one in heart and hope, we would adore thine unmerited grace. May we partake of thy bounty with thankful hearts. May that religion, whose fruits are joy, and love, and peace, shed its influence upon all our minds; that so whatever is proposed, or said, or done on this occasion, may tend, in some humble degree, to promote thy glory and the honour of thy Son, our only Mediator and Advocate, Jesus Christ. Amen."

At the conclusion of the repast, the Honourable John Quincy Adams, President of the day, rose and addressed the company in the following speech.

"Fellow Citizens:—Christian Brethren and Sisters,—Although myself here as an invited guest, I have been requested by the committee of arrangements of the Association to enjoy whose hospitality we are here assembled, to preside at this meeting, and in their name to bid you a hearty welcome. I had once before been kindly invited to perform the same service;

but my necessary absence from the commonwealth at the time of the celebration had deprived me of the pleasure of accepting the invitation. In the early ages of Christianity these assemblages were called feasts of love, and although we are here as the members of one variation of the Protestant churches, yet it is not a sectarian spirit in which we meet, but in a meek and quiet spirit—in the spirit of Christian charity and of mutual toleration. We meet as brethren and sisters of one great family—not in hostility to others; not even in the spirit of controversy; but in the sentiment of the Roman Catholic poet, who said,—

> 'For modes of faith, let senseless zealots fight;
> His can't be wrong, whose life is in the right.'

It is in this spirit that I esteem it an honour to have been permitted to participate in this friendly and social meeting, and though conscious of my comparative unworthiness to preside over it, to undertake that pleasing duty in deference to the twice repeated request of the committee of arrangements of the Society. I have hoped that the smallest mite of exertion which any one individual could contribute, to smooth asperities and to promote the harmony of Christians and of Christian churches with one another, might be as successful as at this present emergency it is seasonable. In the month of November last, at the invitation of a highly respectable Presbyterian society at the city of Washington, I cheerfully consented to serve them as their lay delegate at the numerous convention held at Baltimore to promote the religious observance of the Lord's day. I was not a member of their church, but a mere pew-holder in their house of worship, and a frequent attendant at their divine service, listening with edification to the discourse of their pastor, the Rev. James Knox. No profession of faith was required of me at that convention, which might have been attended in the bonds of mutual toleration and charity, by Christians of every denomination. Diversities of opinion were manifested and discussed at that convention, with regard to the time and manner of observing the Sabbath, but without a symptom of sectarian dissension. The proceedings of the convention have been published and widely circulated. I hope they have done useful service to the community. Without calling upon the legislative authorities of the Union or of the States, for the carnal weapons of the law to enforce the observance of the Lord's day, they confined themselves to the spiritual armory of religion; to exhortations; to friendly counsel; to urgent entreaty to the young and the gay; to the man of business and the man of toil; to the owners and conductors of the steamboat and the railway; to the wealthy capitalist and the indigent labourer;—and by appealing at once to the individual interest and to the social feelings of them all, with the soothing voice of persuasion, allured them at once to their own good and to that of their neighbours.—And this meeting of social festivity, graced and sanctified by the presence and participation of the fairest part of creation, though confined to Christians of one denomination, and holding with regard to certain points of doctrine, a belief

differing from those of other churches with which they would readily hold communion, is, in my estimation, of no sectarian character. In the earliest age of Christianity, it was by witnessing the love-feasts of the disciples of Jesus, that the unconverted heathen was brought to exclaim, 'Behold how these Christians love one another;' and if to any denomination of Christians that law of universal love, acknowledged by all to embrace the whole compass of the gospel dispensation, should be most emphatically dear, should it not be to that which, comparatively small in numbers, dissents from the rest only under the convictions of a conscience not under their own control? To such festivals, the *time* also appears to be peculiarly appropriate—a time when symptoms of internal commotion, yea, of internal convulsion, are agitating the bosom of many, if not of all the churches of Christ. In France, the portentous aspect is seen of the Church of Rome, in the presence of the monarch, at variance with the University of France. In the British Islands, the Church of England and the Church of Rome find no resources to rescue them from the political dissolution of the United Empire but the fascinating charm of a war with these United States, while the Church of England herself is gasping in agony to return to the transubstantiation and auricular confession and money-bought indulgences of the 15th century of the Church of Rome. In our own country—no! let us turn our eyes from the scenes passing before them, in the Protestant Episcopal, the Presbyterian, the Methodist and Baptist Churches—let us turn away our eyes, not in enmity to them, but to watch and pray for them—to meditate on the causes of their dissensions, and on the remedies they are resorting to, to heal them—to watch that the infection of their distemper may never reach ourselves—to pray that some balm and some physician in Gilead may be found to save or to retrieve them from the remedy of self-inflicted dissolution. And in the example of this festal union, and in the self-evident truth of universal freedom founded on universal love, let us recall them, in fraternal affection, to the fundamental principles of the Christian faith.—Let us teach them, by the example of harmony among ourselves, how good and how pleasant a thing it is for brethren (and sisters) to dwell together in *unity*, and let us assure them *all*, that when they have found a charmer and a charm to soothe them into harmony among themselves, we shall be ready and rejoiced to receive them, discarding all points of doctrinal dissent, as brethren and sisters, to our arms."

Rev. Dr. Pierce followed Mr. Adams in his happiest manner. In referring to his own age, which, however, is only indicated to an observer by his white locks, which Father Taylor compared to the flowering of a sanctified almond tree, Dr. Pierce said that the next senior minister of the Boston Association, present on the occasion, was born the year he took his degree at Cambridge.

Dr. Willard formerly of Deerfield, followed, who, although deprived of the enjoyment of the scene as an object of sight, entered into its spirit of Christian love and gratitude with all his heart.

Deacon Samuel Greele expressed the feelings of the whole body of liberal Christians, present and absent, in a tribute to the memory of his classmate, the late Hon. Leverett Saltonstall. Mr. Greele spoke as follows:—"Mr. President,—I have been reminded by the remarks of the venerable gentlemen who have preceded me, of that passage in the Scripture which saith there were giants in the older days. I am rejoiced to find, that some of those giants in intellect and heart still live to gladden us with their presence and to enlighten us with their wisdom. I rise simply to express my interest in this Anniversary, and my sympathy with its designs and purposes. It has often been said that we of these northern climes are a dull and phlegmatic people—that we have no saints' days, and very few holidays of any kind. While England has her Saint George, Scotland her Saint Andrew, Ireland her Saint Patrick, and France her Saint Denis, each with an appropriate anniversary, we of New England have not a single canonized saint, unless Saint Jonathan be one, and no national festal day except our home-loving, home-gathering thanksgiving day. Amid this dearth of holidays and saints' days, I would say, blessed be the man, whoever he may be, who has inserted another festive day in the Unitarian calendar. This may be considered the All Saints' day of Unitarians—for it assembles many of both sexes from the sunny hill-sides and the verdant valleys, as well as from the bustling cities of New England, who are as worthy to be called saints as many in the Romish calendar. It is a beautiful custom in the older countries to visit, on their All Saints' days, the graves of the departed, and to plant them with flowers. Let us, on this occasion, visit with pleasant memories the graves of Ripley, Bancroft, Thayer, Kirkland, Channing, Ware, Greenwood, and Damon. I will add to this list the name of Saltonstall. Mr. President, as you knew him well and appreciated him highly, I am confident that you will assent to what I shall say of his human virtues and his Christian graces. Layman as he was, he was endowed with those virtues and graces which would adorn any station, or any profession. A warmer, more affectionate heart never beat in a human bosom. But all the impulses of that heart were regulated by enlightened reason, a tender conscience, and Christian principle. He was a uniform and consistent Unitarian. Though he loved all who bore the name and the image of the blessed Saviour, yet his principles, as a Unitarian Christian, were inexpressibly dear to him. Wherever he journeyed, and wherever he resided through life, whenever our Unitarian brethren assembled on the Lord's day for religious purposes, he was ever found in their midst, whether they met together in a splendid church, or like the first disciples in an upper chamber. As Mr. Saltonstall lived so he died, a Unitarian Christian. A few hours before his death, he sent this message to some of his dearest friends who are of the Orthodox persuasion: 'Tell them,' said he, 'that as I have lived so I die, a Unitarian Christian, and that I have found my faith sufficient to sustain and comfort me in this trying hour.' I trust that our recollections of the departed will not prove barren reminiscences. May these recollections stimu-

late us to imitate their virtues, and then pleasant memories, like sweet flowers—yea, like forget-me-nots—will cluster around our graves, and our very names will be fragrant, like unto theirs.

Dr. Gannett, after giving an interesting account of our brethren at Montreal, whom he had recently visited, introduced one of their number to the company, announcing that he bore a name dear to the Unitarian Christians of Great Britain and Ireland, and who, in the following speech, showed that he was worthy to bear it.

Mr. Hincks, of Montreal, said he rose on the present occasion under feelings of much embarrassment. He could not plead the hackneyed excuse of being altogether unaccustomed to public speaking, for having been long actively engaged in political life, he had frequently been called on to address large assemblages of his fellow countrymen. On the present occasion, however, he had to speak without the slightest preparation, it having been intimated to him by his Rev. friend (Dr. Gannett) only a short time before the meeting, that he would be expected to say something with regard to the prospects of the Unitarian cause in Montreal. And he (Mr. H.) felt his embarrassment much increased when he reflected on the character of the assemblage which he had now the honour of addressing—an assemblage in which was concentrated a great portion of the intelligence and talent of the far-famed capital of New England. He (Mr. H.) would most certainly have declined addressing such an audience without preparation, had he not felt that he would neither do justice to his own feelings nor satisfy his Unitarian brethren in Montreal, were he to decline availing himself of such a favourable opportunity of giving expression to the heart-felt gratitude entertained by them towards the Unitarians of the United States, and more especially of New England, for their late generous assistance, by which they have been enabled to provide themselves a temple which had just been dedicated under the most favourable auspices to the worship of the one living and true God. It was, perhaps, difficult for those by whom he was now surrounded, and who probably had never been deprived of the comfort of being able to worship the God of their Fathers according to the dictates of their own conscience, to appreciate the feelings of those who, like him (Mr. Hincks), have been for many years deprived of this high privilege. A brighter day, however, had at last dawned on the Unitarians in Canada, and he entertained sanguine hopes, that the good seed which had been planted would bring forth fruit abundantly. It was but justice to the Unitarians of Montreal that he (Mr. Hincks) should remind their friends here that when their respected pastor (Mr. Cordner) made his appeal for assistance to the Unitarians of the United States, he was enabled to show that there had been no want of zeal or energy on their part. They had not, like the indolent peasant in the fable, prayed for the assistance of Hercules, until they had first put their own shoulders to the wheel. The subscriptions of the Montreal Unitarians to the building fund of the church, were, in proportion to their means, large; he might almost say, munificent. They were, however, compelled to invoke the

assistance of Hercules, and most generously had it been offered. The present state of the Montreal Unitarian Society was, he was happy to be able to state, most satisfactory. Their numbers were rapidly on the increase, so much so, indeed, that he (Mr. H) had no doubt that their present church would, at no distant day, prove too small. Their little periodical, the *Bible Christian*, was doing much good, being circulated principally among those who, scattered over the country, had no opportunities of public worship. It was in the newly settled districts that the dissemination of our periodicals and tracts is calculated to be of most service, and he (Mr. H.) thought there was no better mode of promoting the success of the cause than by providing for their gratuitous distribution. He (Mr. H.) would desire once more to convey to the Unitarians of the United States, on behalf of himself and his brethren in Canada, the assurance of their gratitude and esteem, and he had also to thank them personally for the kind reception with which he had met.

Rev. Mr. Osgood, of Providence, followed, and bore testimony to the value of the services rendered by our Unitarian scholars, in the cause of religion and truth. Rev. Mr. Gage, of Petersham, expressed the thanks of the Unitarian clergymen in the country to the Boston Unitarian laymen, for the happy scene to which they had invited them. Rev. Mr. Elliott, of St. Louis, Missouri, then rose, and the company were delighted to hear his voice, and to listen to the cheering narrative he presented of the abundant fruits which are already beginning to be gathered from the seed planted there. Dr. Dewey, of New York, was called out, and addressed the meeting in his own peculiar style of deep feeling and valuable thought. Rev. Mr. Bradford, of Bridgwater, followed; and after him,

Rev. W. P. Huntingdon, of Illinois, said that no one present could, with any consistency, doubt the liberality of the body of Christians who have provided for this gathering. In illustration of this principle, they not only place talented and eloquent preachers in the pulpit, and send forth tracts and periodicals to the remotest regions of our country, but they receive us into their hospitality with a welcome which puts the stranger entirely at his ease, and makes him feel at once as if he were amongst old friends.—"Sir," said he, "I need not say that I approve of the collation. But this is only a single and comparatively an unimportant feature in a vast and beneficent system of principles, institutions, and measures, which make you and those who act with you worthy to be the leaders of one of the most enlightened bodies of Christians in this country. Though a stranger in the midst of these festivities, I could not forgive myself should I omit to express my gratitude to the good people of Boston for furnishing brethren of our precious faith, from various and distant parts of our land, with an opportunity to come together and exchange friendly greetings. For my humble self, I am present at your anniversaries this week from a distance of some two thousand miles. It has been my duty, during an absence from New England of several years, to minister to a small flock in the interior of the State of Illinois, and to preach in the destitute

vicinity around. And it may not be easy for clergymen present, the proximity of whose parishes is such as to enable them to exchange ministerial labours almost every Sabbath, to enter into a full conception of the loneliness of one who, during that entire period, had seen the faces of only *two* brethren of the Unitarian name, and that at an interval of two long years; or the emotions which overwhelm his mind, when he finds himself at last in the midst of such a concourse of brethren as this. Four years ago, sir, the people among whom I have been labouring, were without a temple, in which to worship God. Partly by their own subscriptions, and partly by means of aid obtained from a distance, they succeeded in building a house of worship, but its completion cost much more than the original estimate, and left them encumbered with a considerable debt. When this was pressing upon them like an incubus, and threatening to extinguish the society, two churches in this city, or rather their noble-hearted women, chiefly by the proceeds of a fair, placed at our disposal the means of cancelling every pecuniary obligation. I am glad to have this opportunity, in my own name, as well as on behalf of those to whom I minister, to thank those ladies and all who co-operated with them in that friendly act. And although my success in the peculiar work of an evangelist has been small, compared with that in many of your older and more populous parishes, I am not discouraged; and can truly say, that, on the whole, our church stands on better ground than ever before. So much for the liberality of your churches. But let us not forget that we all claim the name of liberal in another sense; and let us, without compromising the interests of essential truth, be true to our professions in this respect. I will not detain you longer. I shall not soon forget the happiness which this day has brought along with it. It will continue to cheer me, as it has done many a time, when contending against prejudice and misrepresentation, to remember that some of my best friends and allies are amongst the enlightened, benevolent, and pious, who surround me this day."

Hon. Stephen Fairbanks, of Boston, moved the appointment of a committee of nine, to prepare a similar festal gathering next year.

John G. Palfrey, Esq. Secretary of the Commonwealth, here spoke. Some allusion had been made to his recent genuine abolition procedure, in the emancipation of certain slaves which had come to him by inheritance. It created such an enthusiasm of approbation in the company, that Dr. Palfrey could not escape, and he yielded to the necessity and made a most eloquent and thrilling speech. After treating admirably the topic enforced upon him by the meeting, he announced his unwavering devotion to the cause which, in former years, felt the valuable services of his great learning and industry, and declared himself a UNITARIAN OF THE UNITARIANS.

After him Rev. Edward T. Taylor, of the Seaman's Chapel,—who, although a Methodist, delights to accept the hospitalities, and to reciprocate the Christian affections, of his Unitarian brethren, and whom we love to call "Father Taylor,"—delivered a

speech which cannot be described. We have heard him often, and admired his eloquence, but never before did we experience its peculiar, unrivalled, indescribable power. The strongest common sense clothes its profoundest maxims, in a native splendour and unstudied force of illustration perfectly delightful.

The addresses were closed by an eloquent speech from Hon. S. C. Phillips, partaking of the character of a review and conclusion. The following may be considered as the spirit and substance of his remarks. We present it from recollection, and as conveying an impression of the general character of the meeting: —"Mr Chairman,—The motive which originated the festival that we now enjoy, was, if I understand it, to cherish and strengthen the sentiments of sympathy, friendship, and esteem; it was to be a medium of intercourse and intimacy between the community of liberal Christians in this city, and those in our broad country around us. For Boston, sir, is both by friends and foes regarded and called the head quarters of Unitarianism. And this, sir, is a Boston 'notion.' The thing was here conceived and born. It is also Unitarian. And the question before us is, whether this thing be *good* or *evil*. A good tree, sir, cannot bring forth evil fruit; neither can an evil tree bring forth good fruit. Every tree is known by its fruit. This, sir, is Scripture. It is incontrovertible. It is the fire which tries every man's work. And we wish, sir, that Unitarianism may stand or fall by this principle. And we know that it must stand or fall by it. God's providence so ordains. If a thing be right and true in its motive and spirit, it is of God and ye cannot overthrow it. I know, sir, that our opponents give us a bad name. They say that Unitarianism is '*a blast*;' a mildew; a killing frost. They say it has 'blasted' the University at Cambridge. But, sir, they give us no proof. They furnish no specifications. They do not pretend that learning is blasted there—that order and good morals are blasted—that classical and biblical literature are blasted there. No, sir; they acknowledge all these to be in a healthy and a fresh state, and yet *the blast* of Unitarianism is upon it. The venerable incumbent of the chair referred us to the primitive Christians. They had a practice similar to ours. They held what they denominated *feasts of love*. They expressed, and were designed to cherish, the sentiments of sympathy, friendship, and good-will. And what, sir, have we seen and heard here this day? One brother commends another for having liberated some fifteen or twenty slaves. The other rises and declares it to have been no more than the simplest act of justice. 'For,' says he, 'I was born at Boston. I was educated a Unitarian. And, had I not done it, I should not have dared to lift up my head, and to show my face among you to-day. As a Unitarian Christian, I had no more right to retain those persons in bondage, or to sell them, than they had to do the same thing to me. It was no more a matter of merit in me to liberate those slaves who had come into my possession, without any act of mine, than it is to pay my toll at the bridge or my tavern bill on my journey.'"

The attention of the meeting was relieved at intervals, and the interest of the occasion heightened, by hymns, in which the com-

pany joined, under the lead of excellent singers of their number, and accompanied by a fine organ.—*Christian Register.*

IRISH UNITARIAN SOCIETY.

On Monday evening, May 19th, the Irish Unitarian Christian Society held their annual meeting in the lecture-room of the Royal Exchange. The chair being taken at eight o'clock by the Rev. Fitzgerald Day; Rev. Dr. Drummond was called upon to open the meeting with prayer. The Secretary then read the Report; which, having been fully approved, the gentlemen proceeded to speak to their resolutions.

Amongst the most prominent of the speakers were the Revd. Doctors Ledlie and Drummond. The former alluded to the ungenerous attacks made upon our properties and peace; was very strenuous in enforcing a bold, open avowal of our principles; backing his argument by many circumstances in the past history of his own ministry in the north, and in that also of a friend and neighbour. To the consistent course of fifty years' ministration of his colleague, the Rev. Mr. Hutton, he reverted with much feeling and respect; and concluded the whole of his truly interesting speech, as well became a Christian minister in general, and became him in particular, whose mildness on the late trying occasions have been manifest to all, by giving the following quotation from the story of Joseph,—Gen. l. 20: "But as for you, ye thought evil against me; but God meant it unto good, to bring to pass as it is this day."

Rev. Dr. Drummond imparted high gratification, by the account he gave the meeting of the progress of the pure, unshackled truth, in the land of the Bramin and the Hindoo; reading to the assembly several extracts from valued and enlightened correspondents in the east. He produced, also, a pamphlet, which had been recently forwarded to him from that quarter, containing a dialogue between a Trinitarian missionary, and three Chinese natives, his scholars. That they might not reasonably be termed his *converts*, was apparent; as their acute and close reasonings formed unanswerable refutations to the unintelligible dogmas which he chose to term Christianity. Pity it is, that men will obstinately persevere in offering, nay enforcing, this miserable garbage as the bread of life! disgusting and confounding the unsophisticated hearer. We have heard a wish expressed, in which we fully join, that the above pamphlet should be republished by the Society, and largely distributed.

The Rev. H. Alexander, of Newry, gave a few words in reply to an address of thanks for his discourses on the preceding day, which were delivered in Eustace-street in the afternoon, and in the meeting-house of Strand-street in the evening, as usual; each manifesting his zeal and ability, especially, we think, the latter, illustrative of the text, "When the Son of Man cometh, shall he find faith on the earth?"

Other gentlemen spoke to their resolutions. Among these, Mr. James Haughton answered to that one, expressive of our

utter disapprobation, as a body of Christians, of the hated system of Slavery. It is right, as such, we should profess openly and freely, and on all possible occasions, our abhorrence of the system; and it is also right that the discussion of it be committed to one whose untiring and Christian zeal as a philanthropist is so fully known.

The Rev. George Armstrong rose last of all; and it was matter of regret to many, that, in consequence of the lateness of the hour, he urged the inexpediency of delivering the address which he intended offering. The meeting broke up soon after.

THE REMONSTRANT CONGREGATION OF KILLINCHY.

On Tuesday, June 10, the Remonstrant congregation of Killinchy met, for the purpose of laying the foundation-stone of their new meeting-house. The attendance was most numerous and respectable; and the utmost interest was manifested in the proceedings of the day. After singing, and prayer by the Rev. F. Blakely, of Moneyrea, the ceremony of laying the foundation-stone was performed by John Andrews, Esq. of Comber, who delivered an address appropriate to the occasion. He said, that the object for which they had met could not fail to be interesting to every individual present: it was one of pre-eminent importance; for, connected as this was with the events that had led to the establishment of their religious freedom, the erection of this meeting-house must be looked on as an important event in their history. The time was not very remote, when the profession of their religious views was attended with severe penalties; and when few dared to utter sentiments in opposition to those of the authorities of the country. At last, however, the enlightenment of the age, and the growing spirit of liberty, would no longer suffer such restraints. The government of their country wrested from the persecutors their weapons. He trusted they all felt thankful for the position in which they were placed; there were none of them, he trusted, who did not feel what they owed to God, and who did not place their dependence on him. The rules of that simple faith which they cherished, would, he believed, be their guide and safeguard through all the slippery paths of the world. He hoped that those who had been disappointed, in having the means of domination taken from them, would come to look at things in a better way. He concluded by expressing a hope, that the temple about to be erected would stand forth as a monument of the worth, the honour, and the respectability of the congregation.

At the close of Mr. Andrews' address, the assembly proceeded to another part of the ground, where a platform had been erected, on which, among other clergymen, was the Rev. Samuel Watson, the venerable pastor of Killinchy. The Rev. William Glendy spoke at some length on the circumstances of their meeting: and pointed out very forcibly the causes which had led to the necessity under which they were placed, of erecting a new meeting-house. "The injury," he said, "which was done

them, had been perpetrated in the name of the law; but the Legislature of the present day, and the minister who was opposed to them in religious principles and in politics, saw the injustice of the case, and stepped boldly forward to their relief. There was not a single lawyer of any standing in England, that did not see the injustice that had been done under the name of law; but, thanks to a British Legislature, the persecution to which they had been subjected has ceased." He alluded to the condition of the congregation through all their trials; and complimented them on the union which they had preserved, and which their trials served only to cement.

The Rev. Alexander Orr, of Ballyhemlin, then offered up an appropriate prayer, which concluded the service.

A number of clergymen and strangers, about seventy in number, afterwards partook of a substantial dinner, in a commodious wooden house, that had been erected for the occasion, —the Rev. Samuel Watson presiding. In the course of the evening, a number of appropriate toasts were given, and responded to; among others, the health of the Marquis of Londonderry, to whose liberality they were indebted for the ground on which the new meeting-house is to be erected.

PRESENTATION TO THE REV. R. T. MINISS.

On Friday evening, May 16th, at a tea-party, held in the Unitarian Sunday School, Swinton, a purse, containing *fifteen sovereigns*, was presented to the Rev. R. T. Miniss, minister of the private chapel of J. A. Turner, Esq. Pendlebury, accompanied with the following address, neatly inscribed on vellum, subscribed by the contributors, about fifty in number. With one or two exceptions, the contributors are members of the working classes, in humble circumstances.

ADDRESS.

"To the Rev. Robert Thomson Miniss.

"Dear Sir,—We, whose names are attached, respectfully request your acceptance of a purse containing fifteen sovereigns; a small testimony of our esteem for you as a man and a minister, —a citizen of the world, and a preacher of Christ's holy Gospel. We have derived great benefit from your ministry. You have indefatigably 'reasoned of righteousness, temperance, and judgment to come;' and our fervent prayer to Heaven is, that you may enjoy in this life health, peace, and prosperity; and in the world to come, life everlasting.

"With feelings of deep attachment we subscribe ourselves."

[Here follow the signatures.]

To which Mr. Miniss made the following reply:—

"My dear friends,—Accept my best thanks for your truly kind and unexpected present. I value it as a mark of your friendship and esteem; and as a proof that the connexion formed between

us, has not been altogether in vain. I rejoice to see so many names of that intelligent and valuable class of society, who are the substantial strength and sinews of the country, attached to the flattering address with which you have been pleased to accompany your valuable present. I rejoice to see so many assembled here to-night, to assert that liberty wherewith Christ hath made them free; to do honour to the great fundamental principles of the Gospel, the sufficiency of Scripture, and the right of private judgment in all matters pertaining to faith and practice. These great and leading principles I have maintained, and am determined to maintain, as, in my mind, the sacred and unchangeable principles of Christian truth and liberty; and this testimonial of your approbation, my brethren, will animate and cheer me on to renewed exertion, in the cause of Christian charity and religious freedom.

It is a source of heartfelt satisfaction to me to believe, that although my week-day engagements have, in some measure, prevented my labouring among you as a pastor, you have derived benefit from the instructions I have endeavoured to give, to the best of my ability and knowledge, on the Lord's day. If I have faithfully preached the great doctrines of that personal righteousness, which is through faith in Christ; of that true sobriety, which teaches the government of our every passion; and of the future retribution—all I can desire is, that, 'knowing these things, we should be happy in the doing of them.'

"Most fervently do I reciprocate your prayer; and earnestly desire that you may grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ; that you may abound in the fruits of the Spirit, and find all joy and peace in believing, both now and evermore.

"Again thanking you cordially for this expression of your kindly feelings,

"Believe me, my dear friends,

"Your faithful and affectionate Friend and Minister,

"R. T. Miniss."

ORDINATION IN STRABANE.

On Thursday, May 22, the Rev. David Gordon was ordained to the pastoral charge of the new Remonstrant Congregation of Strabane. The attendance was large and respectable, and the utmost degree of interest was manifested in the entire of the proceedings.

The services of the day were commenced by the Rev. John M'Caw, of Ravara, who offered up a solemn and impressive prayer, and read a portion of the tenth chapter of the Gospel of John. The Rev. J. N. Porter delivered a sermon appropriate to the occasion. The Rev. Fletcher Blakely, of Moneyrea, then entered into a critical and animated defence of Presbyterian ordination. Mr. Porter, of Strabane, afterwards rose and stated, that it was the unanimous wish of the Remonstrant Con-

gregation that the Rev. Mr. Gordon should be elected as their pastor.

Mr. Gordon then made a declaration of his faith, and the ceremony of setting him apart for the pastoral charge was proceeded with, the Rev. Robert Campbell, of Templepatrick, offering up the ordination prayer. The Rev. Mr. Blakely then delivered the ordination charge; at the close of which, he requested the congregation to proceed to the site of the intended meeting-house, the foundation-stone of which was about to be laid.

A large number accompanied the ministers, who had taken part in the ordination, to the site of the intended chapel, and the ceremony of laying the foundation-stone of the building was gone through, by Dr. Gordon, father of the newly appointed clergyman; after which,

The Rev. F. Blakely delivered an eloquent and apposite address; after which, a prayer was offered up by the Rev. Mr. Montgomery, dedicating to the Almighty the building about to be erected, and supplicating the divine blessing upon the undertaking.

In the evening, at the hour of seven o'clock, a *Soirée* was held in the Town-hall, in honour of the occasion. The room was tastefully decorated, and brilliantly lighted with gas; and from the number of individuals present, it was evident that a more than ordinary degree of interest was felt in the proceedings of the day. Persons of almost all denominations took a part in this manifestation of good will and respect for Mr. Gordon, as well as in the early services of the ordination. The arrangements of the apartment were admirable; the tea tables extended over the whole length of the room, and were presided at by the ladies of the congregation, who kindly lent their assistance on the occasion, and contributed, by their presence, to the spirit and happiness of the meeting.

The Rev. Mr. Maclellan, of Bridport, prefaced the business of the evening, by the singing of the 23d Psalm and an appropriate prayer.—Tea having been concluded,

James Porter, Esq. of Strabane, was called to the Chair. He gave the following toasts:—"Our Gracious Queen; may she have a long and prosperous reign." "The Lord Lieutenant, and prosperity to Ireland." "The Rev. David Gordon, and the Remonstrant Congregation of Strabane."

The Rev. Mr. Gordon rose and said, he did not intend inflicting a long speech on the meeting, as their friends were anxious to get home; and, besides, everybody liked a short speech. Looking around him, he felt that they must succeed. He had been that day elected as the pastor of their congregation, and he must inculcate what he considered to be the great truths of the Gospel fearlessly, and he trusted that he should do it with that spirit which became every member of the Christian church. He felt charitably inclined towards men of all kinds, sects, and parties. The people of the world had yet a great deal to learn of the principles of Christianity. He did not think it fair to denounce a man because he did not hold the same

opinions with himself; he was not afraid, like some, to meet men of every denomination, nor did he dread contamination in their touch. He felt no horror in taking a priest by the hand; for he felt that the priest, as well as himself, was made in the image of God, and that the same blood gushed in their hearts. He would tell that man, who would make such distinctions between creeds and parties as he had referred to, that he did not understand religion. They should love all, being members of the same family, and having the same common Parent. He trusted, that so long as he continued in Strabane, he would preserve a good and kindly feeling towards all creeds and parties, and that he would have no enmity against any man.

"The Officiating Ministers of the day."

The Rev. Mr. M'Caw responded. He scarcely needed to say, that they had that day great pleasure in performing the duties which had devolved upon them. They had ordained in the new congregation of Strabane, a young man of independent mind—one who, from early conviction, supported those religious principles in which they had been educated; and he was perfectly satisfied, that he would continue to advocate and uphold those principles with that Christian zeal and spirit which had characterized his conduct. He felt confident in thus speaking of his young friend. He had known him for upwards of seven years, and had frequent opportunities of observing his conduct and capabilities, and he knew no one better entitled to his admiration and respect. He established a Sunday School in connexion with his congregation, for which he acted as the superintendent, and that school became one of the largest and the most respectable in the neighbourhood. The Rev. Gentleman concluded by thanking the Chairman, in the name of the several ministers who had officiated at the ordination, praying that the newly-elected pastor of the congregation might be happy and prosperous among them, and that peace and happiness might dwell within their walls.

"Civil and religious liberty."

The Rev. Mr. Maclellan, in responding, said, the sentiment which the Chairman had just proposed, was one which might be well denominated the chartered sentiment, not only of the Remonstrants of Ireland, but of the Unitarians of the earth; and he had no hesitation in saying, that among no other religious body had there appeared such staunch friends of civil and religious liberty, as in that body with which it was his boast, his honour, and his felicity to be connected. They did not belong to those pretended advocates of religious liberty, who desired franchises and immunities for themselves alone; but they desired franchises for all, and they had seen somewhat of the triumph of the principle. He had not yet numbered forty summers, but what had it been the pleasure of God to permit him to witness? He had witnessed the emancipation of the South American Colonies of Spain; he had seen Greece throw off the tyrannous yoke of the Ottoman, and the Roman Catholics of these countries raised to their true station,—that

station to which they should long before have been elevated, and put in possession of their rights and privileges. Born and educated in Londonderry, he was formerly opposed to his present mode of thinking; but now there was no man within the range of God's green and beautiful earth, who more rejoiced at the passing of the Roman Catholic Emancipation Bill than he did; and it was a pleasure to them to reflect, that a peculiar people in this country—their elder brethren, the Jews; those who once hung their harps on the willows—were about, under the present enlightened ministry, to receive privileges and franchises which had been long and iniquitously withheld from them. With the Jews he had always had a peculiar sympathy; they were wanderers over the face of the earth; persecution had long been their only heritage. But his sympathies on the question of civil and religious liberty did not rest here,—they extended to all men who were born in these lands, and in all other lands on the face of this wide and beautiful earth. Speaking of the question of civil and religious liberty, it would ill become him to neglect to remind them that spoliators, under the name of the law, and the sanction of the constitution, had striven to take from them the houses in which their fathers read, and their mothers worshipped; but, blessed be God, there were, for once, honesty and integrity in high places. Their rulers saw the gross injustice of this attempt to wrest from them their property; and he would boldly assert, that the debates on the Dissenters' Chapels Bill contained the noblest defences of civil and religious liberty that had ever emanated from the legislature. They were then called upon to extend civil and religious liberty throughout the length and breadth of this beautiful country, and soon would they see Ireland what she once was, and what she ought ever to be—

> "Great, glorious, and free,
> First flower of the earth, and first gem of the sea."

"The Remonstrant Synod of Ulster."

The Rev. F. Blakely, of Moneyrea, rose and responded. After enlarging slightly on the subject of the steadfastness of the Unitarian body, he said, it was their duty to co-operate for the furtherance of the truth—the Gospel cause—and use their best endeavours for the doing away with a false spirit of religious fanaticism, which exercised a tyrannical and despotic sway; they must make a long pull, a strong pull, and a pull altogether, and put down and crush intolerance. Such was the present state of society here, that they should, as a sacred duty, join peacefully, calmly, cordially, and firmly together, to advance this country, which had been kept, so cruelly and so long, in a state of misery and unhappiness, by the prejudices and intolerance of sects and parties; and, instead of waiting till the stream of their difficulties had passed away—but which, like the stream in the fable, would only by delay become wider and more formidable—unite at once, and zealously, in a strenuous effort to pull down the strongholds of intolerance, and extend holiness and charity.

"Temperance; may the good cause continue."

The Rev. J. N. Porter, in responding to this sentiment, said, that at that hour of the evening it would be wrong in him to detain the meeting with a lengthened address; he would, therefore, confine himself to a very few words. He had never, he said, seen any man the better for spirits, and he had seen thousands the worse. The safer course, then, in his mind, would be to abstain altogether from the use of spirits, except in cases of great emergency. He looked upon teetotalism as a sacred cause. This country had been ruined by its addictedness to intoxicating liquors; and he believed that all God's children might unite to advocate universal sobriety.

"The Northern Sunday-school Association."

The Rev. Mr. Maginnis replied.

"Peace on earth, and good will towards men."

The Rev. Mr. Montgomery responded.

"The Press," coupled with the name of the proprietor of *The Northern Whig*.

Mr. F. D. Finlay returned thanks.

The Rev. Mr. Montgomery then, in a complimentary speech, proposed "The Chairman of the meeting."

Mr. Porter returned thanks. He said it was the first time he had ever appeared on any public stage, and he begged to return his most grateful and hearty acknowledgments to the numerous friends whom he saw around him, for their kindness.

"Our friends of other denominations, who have favoured us with their presence on this occasion."

Mr. Monaghan, of Strabane, responded to the sentiment; and shortly afterwards the meeting broke up, highly gratified with the proceedings of the evening.

TO CORRESPONDENTS.

The letter of *Senex* came too late for insertion; but it may be sufficient to state, that he suggests that the proposed deputations from the Northern Sunday-school Association might attend, if invited, at the annual Sunday-school tea-parties, which are held in connexion with many Schools. On those occasions, there is usually a good attendance of teachers, parents, and other friends of the Sunday School; and a very convenient opportunity would then be afforded, of collecting subscriptions, and giving and receiving suggestions respecting the affairs of the Society, the management of the Schools, and the general subject of Sunday-school instruction.

The annual meeting of the London Sunday-school Society, and other articles of Intelligence, are held over, for want of space, till next month.

It is requested that all communications intended for insertion in the *Bible Christian*, will be forwarded not later than the 10th of the preceding month, addressed (if by post, prepaid) to the Rev. C. J. M'Alester, Holywood; or, otherwise, to 28, Rosemary-street, Belfast.

THE

BIBLE CHRISTIAN.

(THIRD SERIES.)

No. VIII. AUGUST, 1845. VOL. VI.

SCRIPTURAL VIEWS OF THE ATONEMENT.

BY REV. ANDREW P. PEABODY.

THE three great points, which seem to me to characterize the Scriptural doctrine of the atonement, are, *first*, that *God is the author; secondly*, that *man is the object;* and, *thirdly*, that *holiness is the end, of the atonement.* These three ideas are found combined in very many of the instances, in which the mission, mediation, and death of Christ are spoken of in the New Testament. I will select two or three passages of this nature, as specimens of scores that I might quote.

"*God* was in Christ, *reconciling the world unto himself.*"* *God*, the author; *the world*, the object; *reconciliation to himself*, that is, holiness, the end.

"*God* hath made him to be sin *for us*, who knew no sin, *that we might be made the righteousness of God* in him."† *God*, the author; *for us*, the object; *that we might be made the righteousness of God*, the end.

Where God is not mentioned in the very sentence, in which our Saviour's mission, mediation, or death, is spoken of, still the end, the production of holiness in man, is in hardly a single instance omitted. How clearly is this end, in contradistinction to any purpose with reference to the disposition or character of God, expressed in the following passages! "Christ hath also once suffered for sin, the just for the unjust, *that he might bring us to God.*"‡ "Our Saviour Jesus Christ, who gave himself for us, *that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.*"§ "Christ Jesus came into the world to *save sinners.*"‖

* 2 Cor. v. 19. † 2 Cor. v. 21. ‡ 1 Peter iii. 18.
§ Titus ii. 10, 11. ‖ 1 Timothy i. 15.

"Who his own self bare our sins in his own body on the tree, *that we, being dead to sin, should live unto righteousness.*"*

The leading idea of the Scriptural doctrine of the atonement then is, that Christ died to make men holy; to reconcile them to God; to lead them to his love and service; to make them "followers of God as dear children;—in fine, that Christ died, to work, not upon God, but upon man; and for him to perform, not an outward, but an inward service,—a service, the efficacy of which is upon the human heart and character.

I am well aware that many represent this as an inferior work,—as a work, which needed not for its discharge a personage so eminent and heavenly, and which can hardly have authorised the strong language used in the Bible with regard to Christ's death, or the exalted titles and homage ascribed to Jesus on earth and in heaven. Had I not often heard this objection, I should think it no compliment to your spiritual discernment to take notice of it; for I feel sure that I have your entire sympathy, when I say, that the greatest service which God himself can render to man, is to make him holy, perfect, godlike; to redeem him from the power of sin, and to shed the consecration of a devout and dutiful spirit over his whole soul, and his whole life. And if Christ has performed this service for man, then has he performed for him the most momentous and godlike service possible,—a service, for which he cannot but have a name above every other name, and for which the eternal ascription for gratitude and praise must echo through the ranks of the redeemed. Leave this service unperformed; leave me in unrepented sin, with my grovelling aims and unconsecrated life, and it is a small service, that a price is paid, or a penalty borne in my stead,—I carry my hell about with me—a hell, which would shed its blackness over my spirit, were I in paradise. But save me from my sins, purge my conscience, sanctify my soul, reform and consecrate my life; in hell itself I should be proof against its torments, —I cannot but be happy,—my heaven is within, and cannot be taken from me. The idea, that to elevate and sanctify the inner man is a subordinate work, proceeds from the unspiritual, grovelling ways of thinking, that

* 1 Peter ii. 24.

have been but too characteristic of our race, taken collectively. Men most admire what comes with observation, —what is external and formal. They appreciate not what is wrought in the hidden man of the heart, and ripens for eternity. On this ground, the conqueror has always seemed a greater man than the philanthropist; and the founder of an hospital, than he who heals the diseases of the soul. On precisely the same principle is it, that men have assigned a higher dignity and worth to an atonement, which should wipe away all punishment at a single stroke, than to an atonement, which must be wrought over afresh in each individual heart, creating it anew in the beauty of holiness, and in the fulness of the divine image. To my own mind, this latter office, with regard to the individual soul, is the highest office which I can imagine as belonging to the Saviour; and to say that the blood of Christ has cleansed a single soul from sin, and has wholly sanctified that soul, is to ascribe more to it, than were we to say that it has removed the mere penalty of violated law from a whole universe of sinners.

But some one may say: "If Christ does no more than to cleanse the soul from sin, and to renew it in the divine image, my hope of pardon for my past sins is gone." It is gone, I reply, if you will persist in looking upon God as essentially vindictive and unforgiving; but not, if you will only take God's testimony concerning his own character, uttered many ages before Christ died, when he revealed himself to Moses,—"The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression, and sin." I believe that God was never otherwise than he then declared himself. I build no more than those who hold an opposite doctrine, on my own merits. I depend for forgiveness on the eternal mercy of God, made known to the fathers, made manifest and incarnate in Christ. Let none call this a sandy foundation. If God's mercy be not a sufficient basis for our trust, I know not what can suffice. It is a foundation broader than the universe, — immovable, though heaven and earth pass away. It belts creation with a zone of love. It upholds all worlds and beings. It is boundless and infinite. The need, so often expressed, of Christ's vicarious punishment, is a need, which

the doctrine itself creates. I should feel it, if I believed that God was ever unwilling or unable to forgive. I should feel it, if I believed, in Dr. Watt's language, that God's throne "once was a seat of dreadful wrath," and that "*Vengeance* was his name."

But let it not be supposed that I do not connect Christ, his sufferings, and his death, most intimately with the forgiveness of sins. My hope of pardon is in God through Christ. The doctrine of pardon, even if revealed before Christ, was not so brought to light, and made manifest, that it could be the object of a sustaining and satisfying faith. On the question, whether God will forgive sin, the analogies of nature shed no light; for her subtle powers and majestic agencies have never sinned, but are all obedient. Those, therefore, who have been left to the light of nature, have never found peace under the burden of transgression; but have gone the whole round of fasts, penances, pilgrimages, and self-tortures, without obtaining, through any or all of these means, the assurance of forgiveness. Nor did the fainter, and often mysterious light of God's earlier revelations communicate this assurance in its fulness. To the heart that knows itself, and feels its unworthiness and sinfulness, the most vital of all questions is, can I be forgiven? And to this question, no sufficient and satisfying answer has been afforded, except in the loving and paternal attributes of the Almighty, as made manifest in the person, the ministry, the cross of Christ. But, when we look to Jesus as the image of God, we behold in him a love full and free, ready to forgive, waiting to be gracious. We feel that there is no limit to the mercy, which, amidst the agonies of death, could make intercession for the transgressors; and we can thus look for pardon with implicit confidence, to that mercy on the throne of the universe, which he, who on the cross prayed for his murderers, came to declare and manifest. It is then to God, as revealed and beheld in Christ, that we look for pardon. But we regard the promise and pledge of pardon, as but the means and motive to personal holiness. Jesus says to us, "Your sins be forgiven," only that he may add, with an emphasis, which pardoning mercy alone could send home to the soul of the penitent, "Go and sin no more." God permits us to behold his forgiving love in Christ, that,

through the energy of this love, our souls may be transformed, renewed, and sanctified.

But, in behalf of a vicarious atonement, I have sometimes heard an appeal made to personal experience. Let us then analyze experience, and see how far it can go. There are many here, I trust, who have personally "received the atonement;" who cherish the faith and hope, and lead the life of the Christian; who feel the peace of God in their hearts, and breathe his spirit in their daily conversation. Were I addressing myself to an individual of this class, I should appeal to his own consciousness, and say, What, my friend, are you conscious that Christ has done for you? That he has paid any price for you? That he has incurred any penalty due to you? No. Of this, even if it be the case, you cannot be conscious. Of what, then, are you conscious? That Christ has made the name of God a dear and cherished name to your heart; that he has brought you near to him, as a child to a Father; that he has taught you to pray; that he has made you love virtue; that he has led you, drawn you on, in the path of duty; that his cross and death have appealed to your best affections, have rebuked your selfishness and worldliness, have made you feel the beauty of holiness, have been to your soul a touching manifestation of divine love, have laid you under a pleasing constraint to live, not for yourself, but for him that died for you. You have looked upon the cross, and said, "Herein is love;" and that love has made the yoke of obedience easy, and the burden of duty light; has called out your own love; has made you heartily penitent for sin, and earnestly desirous to live as the cross bids you live, and to be a follower of the Lamb whithersoever he goeth. This is the sum of the Christian's religious experience,—this, the atonement wrought in the true disciple's heart,—this, the work, which takes precedence of all others, in its dignity, its worth, and its fruits.

Let us now pause for a moment, and consider how much is implied in that one word, *atonement,—reconciliation.* Here is a human being, either sunk in gross depravity, or immersed in the heartless pursuit of gain or pleasure. He is alienated from God, renders him no thanks, offers him no prayers, and lives as he might live were he self-created, and in a world of his own. His

sympathies either are shut up within his own bosom, or flow within the narrow channel of home and kindred; and, even for those whom he loves, he seeks not the best gifts, loves not their souls,—his love may be false, fatal to their highest interests,—he may wreathe around them his own chains of worldliness or guilt,—his example and influence may be pestilential to all within his reach. For that man, atonement is to be made. He is to be brought to God. Those stains upon his spirit and his life are to fade away before the light of God's countenance. That soul must look on Jesus, till his divine features stamp themselves upon it. That heart, so cold, or so filled with lower loves, must be wholly filled with the love of God. That life, so selfish, must breathe a diffusive, all-embracing charity. That example, that influence, now neutral, if not baneful, must bless all on whom it shines; and lead neighbours, friends, strangers, to give glory to God for its beautiful light. The whole character must reflect the divine image. There must be a reconciliation of will and purpose, a blending of the man's will with his God's, a oneness of aim and effort, a frame of soul and of life, of which the man may say with truth, "God dwells in me, and I in him." Not until all this is the case; not until the Father's love throbs in every pulsation of the child's heart, and the Father's will rules in every action of the child's life, is the atonement, the *at-one-ment*, fully made.

It is this high and glorious work, which Jesus performs, when he brings us to the Father; when he reconciles us unto God. This is the atonement, of which God is the author; Christ, the agent; man, the object. To effect this was the whole work of Christ's ministry, miracles, teachings, life, death, resurrection, and intercession. But in this work, the New Testament assigns the most prominent place to the death of Christ; and every Christian heart assigns to it the same place. He is no Christian, to whom the cross is not dear, and who has not felt the need and worth of a suffering Redeemer. The blood of Calvary has been the life-blood of the church.

For, in the first place, it is by love, that man, when alienated from God, is softened, humbled, and made penitent. He could resist threats. He could steel his

heart against the denunciations of vengeance. In the fearful might of a rebellious spirit, he could dare a frowning heaven, and a vindictive Deity. But love has a voice, to which none can listen unmoved, especially when it makes itself heard from amidst torture and mortal agony, incurred in behalf of those with whom it pleads. How does the thought of one, who suffered and died for every man, rouse the last faint spark of virtuous feeling, and of moral strength, and fan it into a generous flame! How does it bring near those who were afar off, make them ashamed of their wanderings, and excite the earnest longing, that for themselves such love may not have been in vain! "Greater love hath no man than this, that a man lay down his life for his friends." Jesus might have dwelt on earth in glorious majesty, and passed to heaven from an unsuffering ministry, and yet have loved man no less; but man would not have discerned the depth, or felt the power of his love, had he not gone as a lamb to the slaughter, and freely given himself up for us all.

But was it his own love only, that Jesus manifested on the cross? No: but also the love of One greater than he. For he came from the bosom of the Father; and he represented his own mission and death as the fruit, the expression, the pledge of the Father's love. "God so loved the world, that he gave his only-begotten Son." In him was manifested the fulness of the Godhead bodily; and, in the depth of his compassion and the perfectness of his love, he was exhibiting the intensity of God's pity, and the fervour of his affection for his human family. By carrying his love to the last point of endurance and of sacrifice, he exhibited the boundlessness of that mercy which is the sinner's hope—he made the promise of pardon full, free, all-embracing—he bore the image of a Father always ready to forgive, always waiting to be gracious. "Scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love for us, in that while we were yet sinners, Christ died for us." When we look at the cross, we are constrained to ask, with St. Paul, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" When we view God in Christ, as Christ seals his mission with his blood, we can exclaim, with the

same apostle, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." It is in the love and the cross of Christ, that the Father goes forth to meet the wandering child. It is in Christ crucified, that he reveals the fulness of paternal love; and thus, from the first moment, gives the penitent broad, firm ground for encouragement and hope, without which he would have neither confidence nor strength to retrace his evil ways, and to return to the path of God's commandments.

Then, too, it behoved Christ, as our guide and example in duty, as the *way* and the *life*, to be *made perfect through suffering*. His godlike purity and virtue might have been no less perfect and entire in a manifestation, without suffering, and full of outward glory; but the beauty of the picture would have been marred by the gold and tinsel of its setting. It shows itself most perfect and divine when encompassed by no outward form or comeliness, wrapped in the weeds of sorrow, and shining forth from the shadow of death. His submission, his tenderness, his forgiveness, his philanthropy, his piety, could have had, in no other form, their full manifestation. His example could have been, under no other circumstances, so radiant with spiritual beauty, so attractive, so inviting. It is at the cross that we learn the full preciousness and loveliness of Christ's character, and feel ourselves the most loudly called, the most tenderly entreated, to become his followers.

Then, also, Christ's sufferings and death bring his example home to those scenes of trial, conflict, sorrow, and agony, in which we are the most strongly tempted to forsake the service of God, and in which, therefore, we stand in the most urgent need of divine help and strength. We behold in him a full and perfect victory over every enemy to our peace and progress. We see the sting of sorrow destroyed, the power of death subdued. We behold him triumphant over grief, and agony, and the bitterness of the grave; and trace, through the shadow of his tomb, a path of living light that leads to heaven. We hear from his cross the voice, "Be thou faithful unto death,

and I will give thee a crown of life;" "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

In all these points of view, was Christ's death an essential part of that plan of redemption, by which man is saved from sin, and made one with God. Without his death, his own love would not have been fully shown, and might have pleaded in vain. Without his death, God's love in him would not have had its utmost manifestation; God's promise of pardon through him would have lacked its seal; God's invitation, his offered mercy to the returning sinner, would not have had full emphasis of utterance. Without his death, his example would have wanted its most godlike aspects. Without his death, his example would not have applied itself to those scenes and seasons of life in which we are the most liable to faint or to wander, and the most in need of divine light and guidance. His death, then, was essential to the full power of the gospel, and thus to the restoration and sanctification of the human soul.

Yet, because I deem Christ's death thus essential, I do not undervalue his life, his teachings, his resurrection, or his intercession. They all combine to constitute the vast and beautiful system of means by which God reconciles man to himself, and through which man receives the atonement.

If these things be so, the atonement is a work wrought, not for us, but within us. It is Christ's work of grace in our souls. When we feel in our inmost hearts, and show forth in our daily walk and conversation, the power of his death, the power of his spirit, when the cross is re-erected in our souls, and our sins are nailed to it, when his last prayer, "Father, into thy hands I commend my spirit," is the prayer of our whole lives, then, and not till then, have we received the atonement. Let our discussion awaken us all to self-examination as to our part in this work of grace, in this inward salvation. And let us account "Christ formed within" as our only hope of glory; and deem ourselves his only so far as we bear the image of his purity, submission, obedience, love, and piety.

HUMBLE HEROISM.

[We are informed by a correspondent of the *Boston Christian Register*, that "Old Hutty," the heroine of the following sketch, "is real flesh and blood, and may be daily seen in her condition of poverty in an alley of this city." We are indebted for the sketch to the *Boston Monthly Religious Magazine*.]

Those whom we loved when we were children, who can be remembered among the earliest friends who have blessed our lives, are always, even in after years, objects of a peculiar interest to us. There seems to hang about them a charm which makes the old wrinkled face a pleasant sight, the cracked and tremulous voice a pleasant sound to us. It may be that it is this which bids me wish others beside myself to hear of and know the being about whom I am writing;—because she is joined with my earliest recollections; because her coming was thought of as a pleasant time among the children when I was a child; the picture on her snuff-box looked at with wonder and delight; and her oft-repeated stories eagerly called for, listened to with such intense interest. Yet, if the story of disinterestedness and devotion is ever interesting, then is the simple story of her life worth reading. Years of disappointment, of suffering and of sorrow, have left her, though with a body sadly weak and worn, yet with a soul strong and earnest in faith and resignation. Many who sit in palaces might envy her the peaceful conscience with which she can look back upon a life indeed well spent. Her story may be soon told, though it is one of more than common trial.

She used to tell of the old times when she was a girl; of her grandfather's large farm; of the fun and frolic of her girlish days; and of her ride home after her marriage, upon a pillion. Since then, many weary days of anguish and pain have dawned upon her. When she was first known to our family, however, she had been many years married, and her life of sorrow had but just begun. She had then eight children; two of whom were idiots, and almost helpless. She used, then, to work in various families, and thus to add to the scanty comforts of her home. Her husband was a good man, but not one of those who ever made much progress in the world; and though he did the best he could for his family, that was little enough. By the help of many kind friends whom

she had attached to her by her faithfulness, she was enabled to live very comfortably. All her children but the two idiots were soon able to support themselves. The three eldest girls married, and were well provided for; and of the others, one, a beautiful girl, worked industriously with her needle; while two boys were nearly old enough to do much for the support of the family. The two idiot children were loved and cared for most tenderly by all the rest. One, a girl of twenty or perhaps more, was entirely helpless. She knew only enough to call for bread when she was hungry; and her life was but the life of an animal. The other, a poor, harmless creature, had still some lingering traces of a mind. He used to go about the streets, the amusement of idle boys, or sit by his mother's side, happy if he had only a ball of twine or a few rags. His love for his mother was like that of an infant. He would stay by her side, and often would restlessly seek her when she was out at work. His one wish seemed to be that he might never be separated from her. He would often go to her; sometimes even seeking for her at a distance from home, again and again saying, "Mother, when you die, may I die? when you go to heaven, may I go to heaven?" and after hearing her quiet "Yes," leave her, satisfied and contented. The daughter died many years ago, but the son lived until the last season, watched over and cared for to the last, by the mother whom he so much loved.

When we first knew old Hutty, she was strong and well, and called herself happy. But, as years rolled on, troubles came. Her daughter, who was her stay and comforter, was seized with a fever which left her with a diseased brain. Two in the family deprived of intellect already,—how could a mother bear such a blow as this? Could she give up this darling child? could she believe that her mind was indeed *gone?* that she, who had been her support, the cheerer of her troubles, was to be dependent upon her care too, as the other children were? She could not believe it; her hopeful disposition bade her look to the future for comfort. She said to herself, "I will wait seven years before I give up the hope of her recovery." And year after year rolled on, and always to the question of "How is Elizabeth?" came the same answer, in a subdued tone, "She is getting better, I think;" though to

every other eye the change for the worse was daily more perceptible. At last the seven years expired, and hope left her. The girl who was once so full of brightness, and love, and beauty, was now a poor raving maniac. Slowly and bitterly came the sad truth to the poor mother, and every day it was more and more evident that she must be removed from the mother's care to some place where other lives, at least, would not be endangered.

With this increasing sorrow came another. One of the sons on whom she had depended was doomed to the same dark fate. Insanity is settling upon him. He has lucid intervals, indeed, but they are less and less frequent, and his malady at each recurrence is more violent.

For the last three years her own health has failed. Misery has done its work. Days and nights of anxious care have worn out the frail body, until life is no longer desirable. But her prayer has been and is, that she may outlive the poor beings who are dependent on her care.

Out of eight children, but four are left her that are whole in body and mind. The dear daughter whom she has loved so tenderly, her youngest child, has been removed to a safe retreat. Within the last year the idiot son has died. She watched over him, a man grown in stature, as she would have watched over an infant. When death was very near, he murmured, "Mother, when you die, may I die? when you go to heaven, may I go to heaven?" as if the shadow of death had fallen upon him, and he felt as if he could not be separated from her. She closed his eyes herself, and prepared his body for the grave; then, having arranged her bed, she called a neighbour to help her to lay the body upon it, and sat down beside it calmly and quietly, as if God had blessed her by taking her son away from trouble and suffering.

He was placed in a coffin which that night stood at the foot of the bed where she slept. "I was not afraid to lie down beside him," she said, "I know where he is now. Death does not seem to me as it once did: there are worse things. I have prayed God that I may outlive my poor children, and I know he will grant my prayer. Two have gone already; I shall live to see the other two in their graves." And it would seem as if faith kept her alive, so frail does she look; so as if body and soul were almost parted. Since the death of the idiot son, her old husband

has died. He was taken away very suddenly and unexpectedly. She received this dispensation, too, calmly and patiently, feeling that it was God's will. And now she is but waiting to fulfil her last duties upon earth; to see the two remaining sufferers at rest, and then to join them when it shall please God to call her.

One comfort remains to her, the comfort of a devoted son, a comfort which many in affluence would be glad to purchase with all their wealth. He is everything to her, toiling all day for her subsistence, watching over her sick bed, and performing a thousand offices which are not often included among the duties of a man. His whole life has been amid sickness and sorrow. He says he never knew what it was to pass a week without disease or insanity around him. God has spared him thus far, and the active life which he leads, the life of a fisherman, spending many hours of each day in the open air—with a merry heart and a cheerful temper—keeps him strong and vigorous. How much more faithfully does he perform the mission which God has given him to fulfil, thus quietly and unostentatiously, than many a one whom the world looks up to and loads with praises and honours!

Blessed be the faith and strength which God imparts to his suffering children, that thus in the midst of such misery and sorrow, human hearts, bearing such heavy burdens, yet ever look upwards! How should we, who are blessed with life's comforts, and know of trial only by the light pains and paltry vexations which life brings to all, take such a lesson to heart; and, placing the picture of such devoted self-sacrifice before us, strive with loftier purposes and a renewed faith, to live as God would have us.

S.

JOSEPH BARKER AND HIS OPINIONS.

The visit of the Rev. Joseph Barker to Belfast, and the excitement which his lectures here have produced, suggest the propriety of giving a brief notice of his history as an evangelical reformer, and a statement of his distinguishing views, so far as we can gather them from authentic sources.

Mr. Barker was for thirteen years a preacher among the New-Connexion Methodists, and was expelled from that

body on account of heterodox opinions. During the whole of his public life, he has been a fearless inquirer and diligent searcher of truth; and probably his orthodoxy was at no time quite free from objection. Be this as it may, he never allowed himself to be yoked with the spiritual harness of John Wesley's four volumes of Sermons, and Notes on the Bible. Mr. Barker never "subscribed." On account of his high character and talents, and his zeal and general usefulness, he was privileged to move from circuit to circuit, through the length and breadth of the dominions of the New Connexion, with a soul unenthralled. As might have been anticipated, new light broke upon the soul of Mr. Barker as he advanced in life, and he wandered farther and farther from the beaten road of orthodoxy. His waywardness, however, was long endured, and with great patience his errors were borne by his spiritual superiors. In whatever light the conference regarded Mr. Barker, the better he was known by the people who listened to him, the more he was admired and loved by them. As evidence of this fact, the year previous to his expulsion, every circuit in the New Connexion petitioned the conference for Mr. Barker's services.—What a singular testimony to his talents and zeal, his moral worth and Christian excellence! He was at length cited to appear before the conference, was accused, found guilty of differing in his religious views from Mr. Wesley, and was expelled. But none of these things moved him. They had cast him out of the New Connexion, but they could not blot out the memory of his blameless life and deeds from the recollection of thousands who had listened to him with delight. Though for ever shut out from Wesleyan pulpits, the world was open to him. He was not to be silenced by the interdict of man—and since that period he has been zealously and faithfully, according to the light he possesses, making known the glorious gospel of the blessed God. Chapel and way-side, market-place and square, are to him equally eligible, so that souls may be won from error and sinfulness, and brought under the power of the cross. He has established Christian churches at different places in the north of England, which he occasionally visits, and his missionary excursions sometimes keep him from home for a month together.

The following, so far as we can gather them from the

tracts which Mr. Barker has published, are the distinguishing views which he entertains, stated in his own language, but separated from the arguments and illustrations by which he supports them.

He enumerates nine principles of evangelical reform on which he seems himself most consistently to act.

"The first principle of Evangelical Reform is, to do all with a desire to please God. 'Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God.'

"The second principle of Evangelical Reform is, to endeavour to learn God's law, that we may know what things will please God. 'Wherefore be ye not unwise, but understanding what the will of the Lord is.'

"The third principle of Evangelical Reform is, to regard Christ as the appointed expounder of God's will, and to receive the law from him. 'While he yet spake, behold, a bright cloud overshadowed them: and behold, a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.'

"The fourth principle of Evangelical Reform is, to go to the New Testament for a correct account of Christ's doctrine and history, and to receive God's law as laid down in the discourses of Christ, and set forth in his example, as recorded in the four Gospels, and as unfolded and illustrated in the writings of the Apostles.

"The fifth principle of Evangelical Reform is, not to acknowledge any one as an authorized interpreter of the New Testament, but to read it for ourselves, and to use our own judgment in endeavouring to obtain a knowledge of its meaning. 'One is your master, even Christ; and all ye are brethren.' 'Prove all things; hold fast that which is good. Abstain from all appearance of evil.' That is, try all things that you hear from your Christian brethren; judge for yourselves whether it be in accordance with the mind of God; and hold fast all that you discover to be good, and reject all that you discover to be evil. Both in questions about truth and in questions about duty, we are to be fully persuaded in our own minds, and we are to *act* according to our persuasion.

"The sixth principle of Evangelical Reform is, to communicate to our brethren the light which God has communicated to us, and thus to endeavour to bring all to glorify God, and to live in strict and full conformity with the doctrine of Christ.

"The seventh principle of Evangelical Reform is, to make all interests bend to a sense of duty, or to a regard to the will of God; and to profess and obey Christ's doctrine, though it should cost us our reputation and our friends, our liberty and our lives. 'Then said Jesus unto his disciples, if any man will come after me, let him deny himself, and take up his cross, and follow me.'

"The eighth principle of Evangelical Reform is, that if we would carry out the principles of the Gospel thoroughly, we must expect reproach and persecution, and not think it strange if men

should say 'all manner of evil of us falsely' for our faithfulness to Christ; nor be surprised if we should have to 'suffer the loss of all things' for his sake. 'If the world hate you, ye know that it hated me before you.'

"The ninth principle of Evangelical Reform is, that we should not be troubled or alarmed at reproach or persecution, as if they were some very grievous or terrible things, but regard them as an honour and a happiness, count it all joy when they come upon us, and glorify God on that account. 'These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.'"

He objects to any name but that of Christian or disciple of Christ. On this point he says:—

"No other name would fit me. I am not a Methodist, and I am not a Calvinist; I am not a Baptist, and I am not a Quaker; I am not an Athanasian, and I am not a Socinian. I am nothing that could be correctly designated by any of the names belonging to any existing sect. If, therefore, I were to take the name of any existing sect, I should be taking a false name—a name that did not correctly or fully express or declare my sentiments and character. You may tell me to take some new name. But I know of no name that would exactly fit me. Besides, I do not want a name to declare or point out my opinions. I do not regard opinions as sufficiently important to give me a name. The most important things, in my estimation, are faith in Christ, and hope of immortality, and love to God and man. Opinions are trifles compared with these. I want a name that points out or declares my faith, my hope, my character,—a name that means faith in Christ, and hope of eternal glory, and love to God and all the human family. CHRISTIAN, or Disciple of Christ, *does* mean all this, and it means no more; and I therefore cling to this name, and reject all others. CHRISTIAN, or Disciple of Christ, says nothing about opinions or ceremonies; it signifies no theological system, no theory of interpretation. It neither means a believer in Christ's supreme divinity, nor a believer in his mere humanity; it neither means a Socinian, nor an Athanasian; a Trinitarian, nor a Unitarian; a Baptist, nor a Quaker; a Methodist, nor a Roman Catholic: it means, simply, a believer in Christ's office; a believer in his Messiahship; a believer that he was anointed or appointed by God to teach, to rule, and to save mankind; a believer who places himself under Christ's instruction and government, and who expects eternal life through him. This is what I am; this is all I wish to be; this is what I hope and intend to be as long as I live."

The following is his definition of a Christian:—

"A Christian is one who believes that Jesus is the Christ, the Messiah, and who, under the influence of such faith, places himself under Christ's instruction and government. In other words, a Christian is one who believes that Jesus is the person appointed by God to be the Teacher, the Governor, and the

Saviour of mankind; and who, under the influence of such belief, places himself under Christ, that he may learn and do God's will, and so obtain the blessings of salvation.

"A man cannot be a Christian without faith in Jesus as the Christ; nor can a man be a Christian unless his faith lead him to give himself up to Christ, to be taught and ruled by him: but every one who *does* believe in Jesus as the Christ, and gives himself up to him to be taught and ruled by him, is a Christian."

While Mr. Barker professes the utmost reverence for the Holy Scriptures, and has not the slightest doubt of their inspiration, he believes that Solomon's Song and the Revelations are not canonical, and should not be received as Scripture. On this subject, he says,—

"The Scriptures, which the Apostle calls the *Holy* Scriptures, were 'able to make men wise unto salvation, through faith in Christ Jesus, and were—*all* of them—profitable for doctrine, for reproof, for correction, for instruction in righteousness.'—2 Timothy iii. 15—17. This is not the case with *Solomon's Song*. I cannot find in it the slightest allusion either to Christ, or to God; either to any point of Scriptural doctrine, or to any branch of religious duty. It does not even inculcate the duties of husbands and wives. There is not the most distant allusion to duty of any kind throughout the whole book. For anything that appears in the book to the contrary, the author might have been a disbeliever altogether in religion, a complete Epicurean unbeliever. A book more thoroughly free from all allusion to God or Providence, to duty or responsibility, to rewards or punishments,—a book more completely and thoroughly carnal, I never recollect to have seen. If, then, the character of the Holy Scriptures, as given by Paul, be correct, the notion that *Solomon's Song* is part of the Holy Scriptures, is a delusion. That *Solomon's Song* had no spiritual meaning, was the opinion of Adam Clarke.

"In a work that I met with lately, I found an article on *Solomon's Song*, by J. Pye Smith, in which he expresses similar sentiments to my own. I have, however, been told, that J. P. Smith afterwards drew back a little on this subject. What were his reasons for drawing back, I do not know.

"I also believe that the book of Revelations, so called, has no right to a place among the sacred Scriptures. My reasons are these:—It never was received by the church universally. It never was received by the church generally, that I can learn. It was rejected by *all* the Greek churches; and the Greek churches were as likely to know the merits of the book, as any other churches. It was also rejected by the Syrian churches, and was left out of the ancient Syriac translation. * * * Adam Clarke observes, that it was rejected by many for a considerable time; and that, when generally acknowledged, it was received cautiously by the church. * * * The Revelations was also rejected by Luther; and it was regarded as spurious by Michaelis

and Dr. Less, both eminent critics. Dr. Less says that its author is uncertain, that its contents are inexplicable, and that it differs in its character from every other book in the Bible."

He thinks that ministers should not receive payment either from the State or the people; but that they should support themselves by some trade or occupation. His sincerity in holding this opinion is clearly evinced by the fact, that he receives no payment himself, but earns a livelihood by printing,—a trade, which, we believe, he acquired after his views on this subject had been formed.

"It is my conviction, that the hired ministry, as it exists among the sects of the present day, is a great anti-christian corruption. It is my conviction, that it is both contrary to the doctrine of Christ and his apostles, and injurious to the interests of religion. It is my conviction, that if the friends of Evangelical Reform would succeed in their efforts to restore the religion and the church of Christ to their purity and glory, they must have done with a hired ministry altogether. It is my conviction, that those churches which encourage a hired ministry, will degenerate, and sink as deep into sectarianism and corruption, as the Babylonish sects with which they are surrounded. It is my conviction, that teachers and pastors of churches should labour for the edification of the church, and the conversion of the world, *freely*. It is, in short, my conviction, that all the members of a Christian church should have some honest trade, some regular useful calling, and that they ought so to labour in their callings, that they may be both able to support themselves and their families, and to minister to the support of those members of the church, who are unable to support themselves."

In reference to the charge of infidelity which has been often brought against him, and which in Belfast has been so wantonly circulated to his injury, he says,—

"I have been charged with Infidelity and Atheism; and even some well-meaning and decent people do really believe I am hastening to that gulf, and that if I go on much longer, as I have gone on of late, I shall become an infidel outright. If this shall be the last article that I may be permitted to write, I would say to my friends, that I never was so far from Infidelity or Atheism as I am at present. I never was so thoroughly convinced of the existence of a God, the Creator and Governor of the universe, the Father and friend of mankind, and the rewarder of all that diligently seek him, as I am at this time. And I never was so thoroughly convinced that God has revealed himself to men, and made known to them his will, from time to time, by wise and holy men, and that he has especially revealed his character and will by Jesus Christ. I never had a more thorough conviction, that the Jewish Scriptures contain on the

whole, a correct and faithful record of God's revelations of himself to the seed of Abraham, as well as of the dispensations of his providence. And I never had so full a conviction of the truth and divinity of the religion and character of Jesus Christ, as I have at present. And I never felt a truer pity for doubters and unbelievers, or a clearer perception, or a stronger sense of the folly and wretchedness of Atheism. And I never felt myself so able to deal with Infidels, as at the present; and Infidels never felt themselves so weak and helpless in conversing with me, as at present; and Infidels — thorough, confirmed, bad-hearted Infidels—never were so bitter against me as at present, so far as I can learn. So far, then, from having approached nearer to Infidelity, as some well-meaning people have feared, I have been going farther away from it. So far from going downwards towards Atheism, I have been going upwards into regions of clearer light and stronger faith. I no more doubt the truth and divinity of the religion of Christ, than I doubt my own existence, or the existence of this great and glorious universe around me."

Mr. Barker rejects the doctrine of the Trinity; and his views of the Atonement have been fully explained in a series of tracts which he has published on that important subject. The substance of his opinions is, that he regards Christ's death as designed to change man's heart, not to turn God's anger into love:—in short, to reconcile man to God, not God to man—"God in Christ reconciling the world unto himself." He objects to the practice of public prayer before and after preaching, and in mixed assemblies generally; alleging that Christ and his apostles did not go into public places for the purpose of praying; and that they did not, so far as we can learn, pray before or after their sermons.

Unable to receive the Calvinistic doctrine of predestination, and unable to reconcile foreknowledge with free-will, he has been led to question the prescience of the Deity.

Into the philanthropic views which have latterly been growing in society, in reference to intemperance, war, and crime, Mr. Barker has entered with great earnestness; and he is one of the most popular and zealous advocates of Peace principles, Teetotalism, and the abolition of Capital Punishment.

POETRY.

HYMN, BY R. C. WATERSTON.

(Composed for the late Unitarian Festival, at Boston, U. S.)

Oh, God of Light and Love,
Look from thy throne above,
And bliss impart;
While we as brothers meet,
Holding communion sweet,—
Make thou our joy complete,
Bind heart to heart.

And as the opening Spring
From the brown earth will bring
Flowers into birth;
So may thy truth be heard,
So by thy glorious word
May every soul be stirred
O'er all the earth.

God bless the Christian band
Who, through our wide-spread land,
Go forth in might;
Where Western rivers blend,
Where ancient forests bend,
May they the truth defend,
And scatter light.

And o'er the ocean wide
Of the Atlantic tide,
Bless those we love;
Touch them with holy flame,
As in Jehovah's name
They to the world proclaim
Truth from above.

Bless thou the patriot sire
Who, warm with freedom's fire,
Spreads light abroad;
He like a rock has stood,
'Mid strife of fire and flood,
True to his country's good,
True to his God.

We think of souls now fled,
The high and sainted dead,
Whose names are dear;
Here glowed their purest thought,
Here Ware and Channing taught,
Oh, may the work they wrought
Inspire us here.

Great God, with heavenly power,
Fill thou this festal hour;
Make us as one;
May we united be,
Keep us from error free,
True to thy Word and Thee,
True to thy Son.

A LEAF FOR CHILDREN.

THE NEIGHBOUR'S CHILD.

CURLY-HEADED Maggy, with her dark wandering eye, came knocking her tiny finger at her neighbour's door; and then came Anne, tripping down stairs, with her bonnet on, ready for taking the neighbour's child to the infant school: there she left her the *first day*, not forgetting to give in the penny for the week.

Anne felt particularly happy, though she *did* require to work harder than usual, that she might fulfil the kind project she had taken up for the benefit of her desolate neighbour's child: "Well," she said, as she sat down again to her work, "what comfort to think the poor thing is out of mischief, when her mother goes to her out-door employment." Anne's parents were tradespeople, and she earned some little by her needle; but they were not badly off, compared to the widow within a few doors, who scarcely procured bread for herself and family. Maggy was a wild child, and felt no way obliged to Anne for sending her to learn something good; she would rather have been as usual, playing about the streets. However, in a few days she began to enjoy her merry song, clapping of hands, and other pleasant exercises customary at infant schools. She wondered she never felt *the rod* nor received a *box on the ear*, with both modes of correction she was pretty well acquainted;—yet did she soon begin to feel more sorrow at offending the teacher, whose mild chastisements she too often required, than she had done when more severely treated. The widow, in her trouble and vexation, gave way to a hasty temper, and her sons were rude and idle; but as Margaret continued under better guidance, her moral sense became more acute and active.

Anne, after some time, felt assured her small endeavour to do good would not fail; for it was observable, that the

influence of school-teaching was extending to home. Margaret would remind her brothers, "God sees us at all times;" her pretty hymns often drew their attention; and as she sang "I would not hurt my little dog," she would draw over the half-starved, ill-treated animal, to pat it on the head, and share with it her coarse meal; she was learning to remember that we should not neglect or abuse dumb creatures.

Sometimes Anne, as she passed in haste, taking home her work, would smile and nod gaily to her little favourite; and Maggy, one evening, with a rough hand though kind intention, laid hold of her parcel to carry it, when lo! she caused it to fall, and the nice white work was sadly soiled: "Saturday evening," said Anne, looking vexed, "and you know we must have the penny on Monday morning;" so saying, she returned home to repair the damage.

"I see," said one of Anne's companions, who waited for her at the house, "You do, indeed, love your neighbour as yourself; but charity begins at home, say I."—"True," replied Anne, "but it does not end there; remember the widow's mite. It is happy for us to know, when we cannot do much, the little will be accepted."—"Good bye" said the girl, "you are right, I will go and make a bowl of gruel for my poor sick neighbour."

When Anne was ready to set off again with her parcel, Maggy was sleeping on her hard bed, but the widow stopped her a moment to give her the blessing of a thankful heart. Arrived with her work, the servant who brought Anne the payment desired her to speak with the ladies, and in the drawing-room. Miss Fanny came to her, with her sweet, kind look, she had in her hand a new straw bonnet, neatly and plainly trimmed, and this she put on Anne's head, who blushed both from modesty and grateful feeling. "You are so kindly taking means," said the mamma, "to furnish the inside of a small head, that my daughter, you see, takes pleasure in adorning the outside of yours; do not, however, when you go to your place of worship to-morrow, occupy yourself about a trifling ornament of dress; remember the preacher's text last Sabbath: 'Master, it is good for us to be here.' You know, he warned us we dare not repeat the words when our thoughts were engaged with vain things."

Next day, there was a crowd at the widow's door: one

of her foolish sons was brought home to her much hurt. He had the fashion of climbing behind carriages; and having taken his station, a sudden jolt caused him to let go his hold, and he came to the ground, receiving many bruises by the fall. Maggy ran for Anne—but her labour could not so soon cure the effects of *this fall*; she was, however, ready with her help, and the ladies in the carriage supplied what poverty could not procure.

Miss Fanny, meeting Margaret one day soon after this accident, gave her a leaf of strawberries. Margaret carried them to Anne: "No!" said Anne, "have you not one at home suffering from pain and heat?—take them to him; and I am glad to find you read to him your pretty little books, when he is at ease to attend."—"Mother says," replied Margaret, "he should go to the Sunday School when he gets well, and I told him I never was so happy as since you sent me to school."—"That is," said Anne, "because you are a better child, and if we would be happy we must try to be good."—"Now I have found," exclaimed Maggy, throwing her arms round the neck of her kind friend, "why you are so happy!"

Anne had earned and enjoyed the warm affection of the little girl; and when through life her ability to serve others increased, she did not look back with the less pleasure, on this early and humble exertion for the benefit of *the neighbour's child.*

June, 1845. A. B.

NOTICES OF BOOKS.

Morning and Evening Meditations for every Day in a Month. Longman, Brown, Green, and Longmans. London: 1845. Pp. 227.

This volume has been compiled, as the editor informs us, to assist in that private meditation on the Scriptures, which will make them to the heart of each individual, profitable for edification, strength, and comfort, and which is the best preparation for secret prayer; and we consider it admirably suited for that important purpose. We have, for each morning and evening of four weeks, as well as for particular occasions, an original or selected passage, calculated to excite religious feelings, followed by

an appropriate hymn. The selected portions are chiefly from our favourite authors; and we are glad to see among them many unpublished pieces from the pen of Dr. Tuckerman, as well as several of the most beautiful of Henry Ware's poetical compositions.

INTELLIGENCE.

DEDICATION OF THE MONTREAL UNITARIAN CHURCH.

On Sunday, 11th May, the New Church edifice, erected by the Unitarian congregation of Montreal, was set apart for the purposes of Christian worship. The services were performed by the Rev. Dr. Gannett, minister of the Federal-street church, Boston, and the Rev. J. Cordner, minister of the Montreal church. The dedicatory discourse was preached by the former. Dr. Gannett took for his text, 2 Cor. iv. 13. In the sermon, he gave a brief statement of the prominent points of the Unitarian faith; and adduced the arguments from reason and from Scripture, by which it is sustained. He then proceeded to point out the leading particulars in which the Unitarians differed from those by whom they were surrounded. "They differed," he said, "from the unbeliever, in their views of God. They differed from the Trinitarian, in their views of Christ. They differed from the Roman Catholic, in their views of the church, and church authority. They differed from the Episcopalian, in their views of the ministry. They differed from the Calvinistic Presbyterian, in their views of human nature. They differed from the Baptist, in their views of Ordinances. They differed from the Methodist, in their views of religious excitements. They differed from the negligent and irreligious of every class, in their views of personal righteousness. The discourse was very clearly arranged, and marked by great plainness of speech. It occupied about an hour and a half in delivery, and was listened to throughout by a large and attentive congregation. The Committee of the Unitarian Society here have requested it from Dr. Gannett for publication; to which request, we are happy to say, he has acceded.

The Dedication services took place in the morning, commencing at eleven o'clock. In the afternoon of the same day, at half-past three o'clock, there was a special service for the administration of the Lord's Supper. On that occasion, there were seventy communicants. There was likewise another service in the evening, at half-past seven o'clock, when Dr. Gannett preached again to a large and attentive audience.

The new church is beautifully situated in Beaver Hall Place, at the head of Radegonde-street, and is generally admired as a specimen of simple Grecian architecture. The interior is finished in pure white, and the pews are lined throughout with

drab moreen. The pulpit is on a platform, elevated about five feet from the floor. This platform is enclosed in front with a row of balusters, uniform with those on the front of the organ-gallery, at the opposite end of the church. In both places, the interstices of the balustrade are filled up by a lining of crimson moreen damask. At the back of the platform and pulpit there is also a large and tastefully-hung curtain of the same material. At present, the church is capable of accommodating about four hundred and fifty persons; but, by erecting additional galleries, could be made to seat six hundred.

BOSTON SUNDAY-SCHOOL SOCIETY.

The annual meeting of this most valuable institution, celebrated its seventeeth anniversary, on Wednesday evening, May 27th, at Federal-street church (Rev. Dr. Gannet's).

It is truly one among many of the encouraging signs of the times, that this institution is gaining so strong a hold upon the affections of the people; and that every year is abundant with its testimony of still greater and greater interest in its holy aims for the spiritual culture of the young. No one that is old enough to look back thirty years, will find it difficult to perceive the amazing change that has been wrought in behalf of the moral and religious education of the young. They who can go only ten years more remote, will be still more deeply affected at the thought, that so much of the recklessness and inconsideration of youth at that period, and the melancholy consequences therefrom, were properly referable to the almost unavoidable neglect to provide an adequate early religious instruction.

At the opening, a chant was beautifully sung by children connected with the city Sunday Schools. Then followed a prayer by Rev. C. Palfrey, of Barnstable. The President here observed, that one of the pleasantest features of this anniversary was the beautiful musical performances of the children.

A hymn was then sung by the juvenile choir.

Rev. Mr. Waterston read the report, which was full of interesting information; and, although beautifully condensed, nothing valuable was omitted.

Rev. C. Brooks asked permission, as one of the agents of the Sunday-school Society, to state, that at the last annual meeting for the choice of officers, there was an animated and interesting discussion, respecting the best modes of increasing the value of our Sunday Schools, and also respecting a closer concert of action among the scattered numbers of our great fraternity. The result, with entire unanimity, was this: That the agents propose, in addition to their usual labours, to hold Conventions of Sunday-school teachers throughout the Unitarian denomination, whenever and wherever they can. They propose, in these Conventions, not to interfere with the particular rules or rights of any School; but merely to gather and spread information, to warm and be warmed, to pray, and speak, and labour. Society *begins* to feel the force of the fact, that if we would have healthy

and fruit-bearing trees, *we must pay particular attention to the young shoots.* We have not done half enough for our Sabbath Schools; they are Heaven's primary schools; the church's nursery, and the hope of our denomination. The agents, therefore, look for all sorts of good results, as respects topics of instruction, modes of teaching, qualifications of teachers, Sunday-school manuals, libraries and teachers' meetings; and I am commissioned now to invite all the Unitarian clergy, Sunday-school teachers, and the friends of this Gospel cause, to gather Conventions in their respective neighbourhoods, at such times as may seem most opportune, that we may thereby strengthen each other's hands, and encourage each other's hearts, in the high and holy office of feeding the lambs of the Saviour's flock.

Addresses were also made by Rev. F. T. Gray; Mr. A. B. Fuller, late of Belvidere; Rev. Mr. Whitman, of Portland; Rev. Mr. Peabody, of Portsmouth; Mr. Alger; Rev. Dr. Dewey, of New-York; and Hon. S. C. Phillips, President of the Society.

ORDINATION AT BALLYMENA.

On Wednesday, June 25th, the Rev. Francis M'Cammon was ordained to the pastoral charge of the New Remonstrant Congregation of Ballymena.

The services of the day were commenced by the Rev. J. Montgomery, by singing and prayer. The Rev. Gentleman then delivered a discourse appropriate to the occasion, from Galatians iv. 4.

The Rev. John Scott Porter, of Belfast, afterwards gave an address, on the subject of the constitution, offices, and privileges of the Christian church, which occupied more than an hour in delivery, and which was listened to with deep attention; after which

The Rev. Francis M'Cammon, having made a statement of his belief, was set apart for the ministry, by the laying on of hands; the Rev. James Carley, of Antrim, offering up the ordination prayer.

The Rev. William Glendy, having delivered a solemn and impressive charge to the newly-elected pastor, concluded the services with singing and prayer.

In the evening, the clergymen who had been present at the ordination, together with a number of the congregation and others, sat down to dinner, in Jellet's hotel; William Gihon, Esq. J. P. in the chair.

After the usual loyal toasts, the Chairman said,—That as it was his lot to hold so prominent a situation that day, he presumed it would not be out of place for him to make a few observations. It was painful for him, but he considered it his duty to state, that from the lengths which the Church with which they had been connected went, in obliging their communion to subscribe to certain Confessions, he, in common with his friends of that congregation, felt himself obliged in duty to resist those measures, and to take the first opportunity of joining

themselves to another religious body, which required no subscription to any human authority, but which took the Bible to be their guide, as in it alone they would find themselves well furnished with everything necessary for their well-being here, and their everlasting felicity in the world to come, where they hoped to meet their Saviour, Christ Jesus. He would now propose the health of

"The Rev. Francis M'Cammon; may he live long, and be happy in this congregation."

Mr. M'Cammon returned thanks. He said,—"Mr. Chairman, I beg to return to you, and those around me, my heartfelt thanks, for the very gratifying manner in which my health has been proposed and received. Sir, I cannot conceal the honest pride which I feel at receiving a unanimous invitation from such a respectable, and enlightened, and liberal-minded congregation, to labour among you: may the connexion which has this day been formed prove a mutual blessing. I think, Sir, that from the position which I now occupy, as the minister of the new congregation in this flourishing town, I am called upon, for the information of our fellow-Christians of other denominations, to embrace the present opportunity of stating our great leading principles. One point on which we insist—as you, Sir, have already very properly stated—is, the sufficiency of Scripture as a rule of faith. We not only exalt the Bible above every other book, but we refuse to acknowledge any authority in religion besides it. We refuse to subscribe to creeds and confessions, which are but the imperfect productions of fallible men like ourselves. Now, Sir, in this respect we differ from the large majority of our fellow-Christians of other denominations. For, although all Protestants profess to hold the great principle, that the Scriptures are all-sufficient, still, we are all aware that the conduct of the large majority of them does not correspond with their profession: other standards, besides Holy Writ, are insisted on. Almost all reformed churches, in our own island, require their religious teachers to subscribe to creeds and articles, before they are recognised as ministers, and permitted to preach the Gospel; and, in many cases, the laity have to submit to similar treatment before the ordinances of religion are administered to them. Sir, it was to this encroachment upon the Christian liberty of the Presbyterian clergy, by the Synod of Ulster, that the Remonstrant body owed its origin; and you have informed us, that the secession of this new congregation from the General Assembly of Ireland, was occasioned by the imposition of human creeds upon the people. Protestantism, Sir, does not consist in believing certain doctrines. It does not consist in being a Unitarian or Trinitarian; but it consists, solely and exclusively, in protesting against all human interference in religion, in maintaining that Scripture is our only authority in matters of faith, and that every man has an inalienable right to interpret the sacred volume for himself. And these are the fundamental principles of this new congregation, and of the Remonstrant body. We hold that Christ was not only the author, but the finisher of our faith; that every man has a right to be 'fully persuaded in his own

mind;' to 'prove all things, and hold fast that which is good.' But I hope, Sir, that whilst I shall always endeavour to defend these glorious principles, and to inculcate what I believe to be correct views of Christianity, and refute what I consider erroneous doctrines, I hope that I shall treat with Christian forbearance the conscientious convictions of others, and never forget that mere opinions are not the test by which the real disciples of Jesus are to be distinguished. A pure faith is unquestionably highly desirable, inasmuch as erroneous doctrines may lead to bad practical results; but an apostle has informed us, that though we have the strongest faith, and have not charity or love, we are nothing, and that love is the fulfilling of the law. Mr. Chairman, before sitting down, I beg again to return to you, and this meeting, my hearty thanks for your kind wishes for my prosperity, and for the attention with which you have heard me."

The following toasts were afterwards drunk:—

"The Rev. John Scott Porter, and many thanks to him for his exertions in behalf of our infant congregation."—"The ministers who have officiated to-day."—"The Presbytery of Antrim."—"The Rev. Dr. Montgomery, and the Remonstrant Synod."—"Civil and religious liberty."—"The health of our Chairman, Mr. Gihon."—"The National System of Education."—"The First Remonstrant Congregation of Ballymena, coupled with the name of Dr. Patrick."—"*The Northern Whig* and the Independent Press."—"Our Brethren of other denominations who have associated with us to-day."—"The Congregation of Diss, Norfolk, and prosperity to it."

VISIT OF THE REV. JOSEPH BARKER TO BELFAST.

This distinguished preacher of the Gospel visited Belfast in the course of the past month, and gave a course of lectures on Saving Faith; the New Testament doctrine of Atonement; Redemption and Propitiation; the doctrine of Natural Depravity; the Trinity; What is a Christian? What is a Christian Church? What is pure Religion? &c. These lectures were delivered in the large room, Donegall-place Buildings, on the evenings of June 25, 26, 27, and July 7th and 8th. On the first evening, the place of meeting was pretty well filled, but not crowded; the subject of lecture was the Nature of Faith, and in the discussion of this important point, as well as the introductory remarks, he fully equalled the highest expectations that had been formed of him; both then and on the subsequent evenings he was remarkable for a simple, lucid, earnest style, entire freedom from any effort at effect, and complete success in rivetting the attention of his audience to the subject of discourse. Mr. Barker had, unhappily we think, invited "free and friendly discussion" on the subject of each lecture after its close; and, the first evening, a Methodist minister of Belfast, Rev. T. Seymour, instead of opposing the views which Mr. Barker had expressed, or grappling with the arguments

which he had advanced, endeavoured to draw him into a personal discussion, which the lecturer very properly declined, stating, that if the gentleman would call on him at his lodgings, he would give him full information on any matter bearing on his personal character. On the second evening, Mr. Barker lectured on the Atonement, conveying, in a most lucid and Scriptural lecture, the views which he has so fully set forth in his tracts on that subject; but when he had concluded, a person in the meeting endeavoured to combat his arguments. And here we were first privileged to witness that which afterwards most deeply impressed us,—Mr. Barker's readiness in debate; fairness in meeting the objections of his opponent; and Christian temper so imperturbable amid the most wanton and bitter insults of a portion of his auditory. It appeared that a party, led on by the reverend gentleman already named and a few others—whose appearance indicated respectability, but whose conduct would have been a disgrace to men in the lowest grade of society—had determined by interruption, turbulence, and calumny, to put Mr. Barker down and destroy the effect of his lectures. Friendly discussion was at an end; and the object of the mob seemed to be, to prevent Mr. Barker from again appearing to lecture.

The third evening's lecture was on "Natural Depravity," and "the Christian Church," in which Mr. Barker was peculiarly happy, and for the greater part of two hours held the attention of his audience. When he had concluded, the scenes of the past evening were repeated, and a person called Johnson, known chiefly as a spouter at low political meetings, ascended the platform, cheered by the mob who followed him; and after a short address pregnant with abuse and falsehood in reference to Mr. Barker, proposed a resolution to the effect that Mr. Barker was a mercenary demagogue, and had been brought to Belfast by the Unitarian ministers of the town, which was passed amidst volleys of the Kentish fire; and the proceedings were then concluded with *prayer!*

Mr. Barker had intended to lecture on the next evening (Saturday), but before he had well commenced, the mob who had acted so violently on the previous evenings, interrupted him, and he was obliged to retire.

He concluded his lectures in Belfast on the Monday and Tuesday week following, when order was secured by prohibiting discussion, and admitting the audience by tickets.

While in Ireland, Mr. Barker visited Holywood, where he gave a most interesting and persuasive lecture on Teetotalism in the Shore-street meeting-house; pointing out the objects at which Total Abstinence aimed, viz. to reclaim the drunkard and to prevent men from becoming drunkards, and showing that it was calculated to effect these objects. He also visited Kirkcubbin, where he lectured four evenings; of his proceedings there we have been favoured with the following notice from a correspondent in that town.

"On Sunday, June 29, Joseph Barker, of Newcastle-on-Tyne, commenced a course of lectures in Kircubbin. The friends who had invited Mr. Barker to Kircubbin, had received the promise

of the use of a commodious room, in the rear of the Queen's Arms Inn, for the purpose of the lectures; but, in consequence of intolerance and prejudice having been brought to bear on the mind of the persons in whose gift the room was, the friends were given to understand, that it would not be granted for the purpose for which it had been promised. This notice was received so short a time previous to Mr. Barker's visit, that no further arrangements for a convenient room could be made, consequently Mr. Barker was obliged to deliver his lectures in the open air. Notwithstanding the very unfavourable state of the weather, heavy showers having fallen at intervals during the day and also at the time of meeting, Mr. Barker was listened to with the most marked attention by a large audience. The second lecture was, in an especial manner, calculated to unfold and enforce the holy law of Charity; proving Christianity to be a benevolent system, every way worthy its great Author. The paternal character of God, the strict brotherhood of man to man, and the peculiar adaptation of those views to meet and remove the ills and sorrows of life, were dwelt on by the lecturer in his own beautifully simple and forcible style. Mr. Barker's third lecture was on the subject of 'Natural Depravity,' &c. and was remarkable for *strict* adherence to Scripture, both in language and doctrine. After the delivery of this lecture, a person calling himself Robert George Harper, of Belfast, came forward and attempted to prove the prevailing notion of birth pollution, with its train of consequences; but after a great many illogical and unscriptural statements, and some of those captious, cavilling questions, which certain parties have recourse to, Mr. Barker replied, in a speech remarkable for a bright exhibition of the power of Scripture testimony over sophistry and error; so that, on the whole, it was well opposition had been attempted, as it gave opportunity for more enlarged views of truth to be brought to bear on the subject under consideration. On the fourth evening of lecture, Mr. Harper appeared to feel it would serve the cause he had espoused, if he could succeed in preventing Mr. Barker from delivering his concluding lecture; as, immediately on the meeting being assembled, he commenced his attack on Mr. Barker, and endeavoured to possess himself of the hearing of the audience, and so by occupying time, and by diverting the attention from the subject of lecture, to do away in some measure with the effect. In this object he was disappointed. Mr. Barker obtained the attention of the assembly, and delivered a lecture on the 'Doctrine of the Trinity,' and 'Eternal Life in Torment,' which, for Scripture proof, fairness of reasoning, and clearness of style, was much and deservedly admired. At the conclusion of this lecture, Mr. Harper again presented himself, and gave an address, not at all calculated to overthrow any argument the lecturer had previously advanced, but, merely by asserting the prevailing notions of a plurality of persons in the Godhead, and by quoting and misquoting certain passages of Scripture, endeavoured to carry with him the *prejudices* and plaudits of the thoughtless, and least informed portion of the audience. Mr. Harper and party, feeling their chance of triumph quite gone, had recourse

to those unhandsome means which are too often resorted to, in order to supply their want of truth and sound argument. There are many, who, formerly, from mis-information, regarded Mr. Barker as almost an infidel, who are now anxious to see him again in Ireland, and look forward with joy to that period."

PUBLIC BREAKFAST TO MR. BARKER.

On Wednesday morning, July 9th, a number of the friends of religious freedom in Belfast entertained Mr. Barker at Breakfast, in Davis's Hotel. The party was numerous and most respectable. After breakfast, J. Thomson Tennent, Esq. J. P. having been called to the chair, expressed his sense of the honour done to him, in being called to preside over a meeting, held for the purpose of vindicating, by a compliment paid to a highly deserving individual, the freedom of religious opinion, which had been violated in his person; and recording our disapprobation of the attempts made to put down the privilege of free discussion, by clamour and disturbance. He said, that no person present was called on to identify himself with Mr. Barker's peculiar views: they met, simply to assert the right of private judgment and of free inquiry, as opposed to human creeds, and to every species of intolerance and persecution. The chairman stated, that for his own part, he had always considered the Christian dispensation as a moral, far more than a theological system; the theology of the Gospel is brief: it lies in two short principles—that God is one, and that God is love; but the morality of the Gospel involves the whole circle of man's duties, and is capable of endless illustrations and applications. It is pleasant to hold intercourse with those who embrace these simple truths themselves, and allow to their fellow-men the same liberty of opinion which they have themselves exercised. It had been stated, that Mr. Barker had been invited to Belfast by the Unitarians,—or, as they were called, the Arians and Socinians; for himself, he (Mr. T.) repudiated all names derived from human leaders, though he did not refuse to be designated as a Unitarian; as one who strictly adhered to the Unity of God inculcated in the New Testament. But, no matter what name might be applied to Mr. Barker or his friends, all right thinking men must feel that their town was disgraced by persons calling themselves Protestants, who, by violence and clamour, interfered with the free expression of his opinions, and prevented him from completing his first course of lectures in the manner intended. He (Mr. T.) respected the term Protestant; for it involved the protest against human authority, against councils, and against assemblies assuming a right to dictate to their brethren articles of faith; but when assumed by persons who acted in this manner, the name of Protestant was disgraced and profaned—such persons had nothing in them of the spirit of Protestantism. In that respect, he (the Chairman) was acquainted with many amiable and liberal Roman Catholics, who much better deserved the name, than the rabble who had interrupted Mr. Barker, and

prevented the free expression of his sentiments. Without farther preface, he would call on his friend, Mr. R. Grimshaw, to move the first Resolution.

Robert Grimshaw, Esq. J. P. in moving the Resolution which had been placed in his hand, felt happy in taking part in a meeting, held for the purpose of marking the respect felt for Mr. Barker, who had shown moral courage to think for himself; to inquire into the grounds of those opinions in which he had been educated; to discard them when they appeared inconsistent with truth; to avow his change of sentiment, and to make great exertions, for the purpose of leading his fellow-creatures to think, reflect, and judge, and to adopt those better views, which he believed he had been enabled to discover. Could any man pretend to be a thinking being, and yet give up the right of thinking for himself? or submit to receive implicitly the dictates of others, as fallible as himself, with regard to his highest interests? Could any man, who valued the gift of thought, refuse to aid and encourage the person who asserted and vindicated the privilege which all men have received from their Creator? He was happy to feel that this privilege is now far more generally recognised than formerly: the free principle is spreading. He remembered a time, when a person holding opinions like those avowed by Mr. Barker, could not have obtained a pulpit in this town, from which to deliver them. He recollected a case, in which such a person had been absolutely refused permission to preach in any congregation in Belfast; but now the circumstances are so much changed, that he had great pleasure in hearing Mr. Barker deliver a discourse in the meeting-house which he (Mr. G.) frequented, by which he had been deeply impressed, and, he hoped, improved. Mr. Grimshaw said, he had once practised what he was now preaching; for he had been brought up, in the early part of his life, in the Church of England. Of course he heard the creeds of that church read over in the course of the service. At first he did not understand what they meant; but when he became aware of their import, he found that he disapproved of the doctrines which they contained; he felt the inconsistency of countenancing doctrines which he did not believe; and he withdrew from the church, of which he could no longer conscientiously look upon himself as a member. He had always held the opinion, that men should not give up their minds to their clergy. He was willing to hear all that a clergyman, or any other friend was able to urge on religious subjects; but for a clergyman, or any man to tell him, that unless he (Mr. G.) agreed with him, he must inevitably be damned, was, in his opinion, going too far. After some farther remarks, Mr. Grimshaw concluded by moving,—

"That it is the inalienable right, and bounden duty of every Christian, to investigate religious truth for himself, and fearlessly and openly to maintain the convictions of his mind."

The Rev. John Porter seconded this Resolution, and said, that it was the duty of all Christians to allow free and fearless discussion; and not of Christians only, but of all men. Every

man who has a head to think, ought to have a right to think, and it is his duty to think for himself; and it became them as non-subscribing Christians, to give the right hand of fellowship to all who dare to be free in religious matters. He stated that he attended there out of respect for Mr. Barker; not that he agreed with him in all his opinions, but he admired him for his free, untrammelled spirit. Mr. Porter referred to the conduct of those, who, in the garb of gentlemen, but not with the conduct of gentlemen, had attended Mr. Barker's lectures, and tried to put him down by clamour and violence; and animadverted with some severity on the conduct of several of the Belfast newspapers, especially *The Commercial Chronicle*, which, after many pretensions to impartiality, had proved itself one of the readiest instruments against their denomination.

The Rev. J. Scott Porter, in rising to move the second Resolution, observed, that it called upon the meeting to advert to the connexion which had subsisted between Mr. Barker and the ground on which that connexion had been severed; and he thought the simplest method of bringing this subject before the meeting, would be by reading a few short documents. The first is a list of the charges which were preferred against him at a "Quarterly Meeting" of Methodist ministers of the New Connexion, in the district, he believed, of Staffordshire, as communicated in a letter from Mr. Joseph Meir, to Mr. Barker himself, and by him published, with his own reply. These charges are, —1. "That you do not administer the ordinance of Baptism; 2. That you are unfriendly to class-meetings; 3. That you are opposed to the Beneficent Fund; that you can neither subscribe to it yourself, nor solicit subscriptions for it from others; 4. That you are opposed to monthly collections; and that the Society at Gateshead, having discontinued them, are involved in debt; 5. That you do not think it right for the preachers to have a stated salary."—These were all the charges preferred against Mr. Barker on that occasion; and the meeting would see that they involved no imputation on his moral character. The next was a notice of certain charges sent to Mr. Barker, previously to the Annual Conference, or as it might be called, the General Synod of the New Connexion, held in the year 1841; it is in the following terms:—"The attention of Conference will be directed to your persevering attempts against creeds, especially the creed of the Connexion as a recognised collection or explication of Scripture doctrines; and as being thus a standard of appeal, and a protection against error.—Also, on your determination to publish another periodical, and to carry on another bookselling establishment,—your refusal to administer the ordinance of baptism,—an allegation that you deny the present obligation of the Lord's Supper, and the suitableness of class-meetings to the spirit and state of the age; together with your denunciation of the Beneficent Fund."—This list of charges had been prepared and furnished by a Committee of Conference; but at the meeting of the General Body, it was withdrawn, and the following was substituted:—"CHARGES PREFERRED AGAINST MR. BARKER BY THE ANNUAL COMMITTEE.—*First, Affecting our Christian Ordinances.* (1.) For denying the divine appoint-

ment of Baptism, and for refusing to administer the ordinance. (2.) For denying the divine appointment, and present obligation of the Lord's Supper.—*Secondly, Affecting our Connexional Institutions.* (1.) For his declared opposition to the Beneficent Fund. (2.) For having announced the formation of a Book-establishment, thereby engaging in worldly business, contrary to Rule (Section 10, 4 General Rules), and by this means opposing the best interests of our Book-room." Upon these charges, Mr. Barker was brought to trial, condemned, and discontinued as a minister in connexion with the body; but every one must see that there is nothing in these charges that at all affects his integrity as a man, or his faithfulness as a preacher of what he believed to be right and true. This would be farther evident, from the respectful manner in which Mr. Barker was spoken of in the Resolution of sentence of expulsion, by which he was cut off from the Connexion, which is as follows:—"That although, under ordinary circumstances, the Conference would pause before it proceeded to extremities; yet, considering the injury already done by Mr. Barker's conduct, and the repeated efforts made to restrain him in his mistaken course; and seeing also these efforts have served to increase the number of his innovations, and the sphere of their influence,—the Conference feels itself bound, by its obligation to Christ, and by its responsibility to the church, to exercise the authority given to it for the preservation of the doctrines and ordinances which the Redeemer has established in all their purity and efficiency; and therefore feels itself called upon to declare that the Rev. J. Barker cannot with consistency desire to remain any longer a minister amongst us; nor can the Conference permit him to do so. It therefore has no other course left but to discontinue him as a minister amongst us; and therefore does, with the greatest pain, discontinue him accordingly." In all this, there was not the shadow of a personal imputation cast upon Mr. Barker; on the contrary, the language of the resolution showed that no charge affecting his morality had been whispered among the judges by whom he was condemned and sentenced. It had indeed been urged that he had been guilty of concealing his real sentiments, until after his expulsion; but the sentence itself showed that he had been repeatedly dealt with on the subject, which proved that his sentiments were well known. He (Mr. Porter) had heard a person whom he believed to be the Rev. T. Seymour, a Methodist, assert, that Mr. Barker had published it to the world, that he had held his present sentiments for twelve or fifteen years, and therefore must have concealed them for a great part of that time; and he quoted a passage from one of his tracts in support of the statement; but he (Mr. Porter) had never met with a more disgraceful instance of garbling and mutilating an extract than this gentleman afforded; for Mr. Barker had stated, "It is now from twelve to fifteen years since I laid aside the prevailing notions *on this subject*;" that is, the subject of satisfaction, *which is not so much as mentioned in the creed of the New Connexion*; but Mr. Seymour, by leaving out the words, "*on this subject*," gave the whole sentence a different turn, for the purpose of fastening on Mr. B. a charge of dishonesty. Mr. Porter de-

clared his conviction, that if ever there was an honest seeker after divine truth, and a faithful preacher of his own views, he believed Mr. Barker to be one. Of course he did not pretend to agree with him in all these views; but that did not lessen his esteem and love for such a character. He had been nowise concerned in inviting Mr. B. to this place; but he was glad to see and hear him; he sympathized with him, under the insults and ill-treatment he had received from a party in the town; and he trusted to see and hear him again at no distant day. He concluded by moving,

"That Mr. Joseph Barker is entitled to the respect and gratitude of every Christian freeman, and of every genuine Protestant, for his uncompromising adherence to the right of private judgment in 'matters of faith;' in the fearless exercise of which, he has suffered and continues to suffer serious worldly disadvantages, and for which, without the slightest stain upon his moral character, he has been expelled from the ministry of the Methodist New Connexion."

This Resolution was seconded by Michael Andrews, Esq. and passed with acclamation.

Mr. Barker, in thanking the meeting for the kindness with which they had received him, expressed the great comfort which it gave to his own mind, to think, that neither previous to his entrance on the ministry in the Methodist New Connexion, nor during its continuance, nor since, was any charge brought against his personal character. The only charges in addition to what Mr. Porter had stated, were, that he was opposed to human creeds, that he recommended the works of William Ellery Channing, and that he published a periodical for a *penny* while that of the conference was sold at *sixpence*. So far from deserving to be accused of infidelity, he thought he deserved the contrary; for he had laboured and laboured successfully to put down infidel socialism in England. He was no atheist; he was no infidel; he was a believer in God, in Moses, and the prophets, and in Jesus Christ the Son of God. He was an advocate for Christian liberty; he contended for that without limits, which all sects approved of under certain restrictions. All parties advocated and recommended religious liberty: the Protestant thought that the Roman Catholic should use it; the Roman Catholic thought that the Mohammedan should use it; and the Mohammedan thought that the Hindoo should use it; but he thought that all should use it, and use it on all points. Liberty was good; it never should be limited; we cannot have too much of it. This liberty is not only a right, it is a duty; we ought to be fully persuaded in our own mind, and we ought to act on the persuasion that we feel. This he would do, he would recommend, and he would labour to see universally adopted. He would not himself be in bondage to any man—no, not to the highest spirit in heaven;—to God only and to his Son would he bow, but as for other authorities, he knew them not. Yet, liberty is only a means to something else. What use to have our hands free, if we do not employ them usefully?—Mr. Barker then suggested plans of useful labour, and pointed out the course they had adopted in England; they published a periodical and tracts to a great extent; they held church meetings and public meetings; their tracts were read in the factories, and the poorest

were found eager to buy them; so that already, their principles were widely diffused through the mass of society. Some time ago there were not less than between *two* and *three hundred* churches, large and small, in England and Wales, and they were all labouring to extend their views. He concluded a most interesting speech, of which we have given only a faint outline, by stating, that he did not consider those present as in any way compromised to him in their opinions, nor himself to any of them; and said that his only regret was, that any persons there should be visited with reproach on his account.

It was then moved by Robert Patterson, Esq. with a few appropriate remarks, seconded by the Rev. C. J. M'Alester, and passed unanimously,—

"That we offer Mr. Barker our hearty welcome on his missionary visit to the North of Ireland; that we tender him our best thanks for his Christian labours in England, in opposition to infidelity, socialism, intolerance, and prevailing sin, as well as for the admirable expositions of Christian truth and duty which he has delivered in this town, abounding, as they did, in Scriptural argument and illustration, conveyed in the simplest and most convincing language; and that we join most heartily with unprejudiced and good men of every party, in lamenting that any persons should have endeavoured to put down, by violence and calumny, the expression of opinions from which they differed."

Michael Andrews, Esq. having been moved to the chair, the thanks of the meeting were given to Mr. Tennent for his kindness in presiding, and his conduct in the chair.

OBITUARY.

Died—In Dublin, on June 19th, John Jameson, Esq. formerly of Belfast, and for many years past a member of the firm of Messrs. Purcell and Jameson, of Dublin.

Died—On June 15th, in Dublin, aged 37 years, Alexander M'Donnel, merchant, son of A. M'Donnel, Esq. Annadale, County Down.

Died—Suddenly, on July 11th, George Mulligan, Esq. Ballydown, Banbridge, in the 47th year of his age.

Died—On July 15th, Letitia, wife of Robert Neill, Esq. Belfast.

Died—On June 27th, at Leeds, aged 75, William Hincks, Esq. father of John Swanwick Hincks, Esq. solicitor of that town, and brother of the Rev. Dr. Hincks, of Belfast.

TO CORRESPONDENTS.

The space occupied by the report of proceedings in Ireland, connected with Mr. Barker, will satisfactorily account for the absence of English Intelligence, which should have appeared. The Report of the London Sunday-school Society is in type, and we shall publish it, with the address of the Rev. W. James, in our next. Several Notices of Books are also deferred.

A Protestant will perceive that he has been anticipated in the subject of his communication: we are not the less obliged for his kind attention.

Erratum.—At page 192 (Report of the Northern Sunday-school Association), 6 lines from bottom, for *teachers*, read *tickets;* and in next line, for *teaching*, read *ticket*.

THE

BIBLE CHRISTIAN.

(THIRD SERIES.)

No. IX. SEPTEMBER, 1845. VOL. VI.

THE ORIGIN OF THE TRINITY.

THE Jews, before the time of Christ, were believers in the simple unity of God. There may be passages in their sacred writings which intimate, to modern Christians, the doctrine of a trinity, but the Jews themselves did not so interpret these passages. There is no reason to believe that they regarded the Deity as existing in more than one person; there is every reason to believe that they considered Him as one essence, one spirit, one person; and this Jewish faith in the unity of the Godhead, is farther evidenced by the fact, that the Jews of later times, up to this very day, cling to the doctrine of God's unity, and that there is no greater obstacle to the conversion of the children of Abraham to the religion of the Redeemer, than the doctrine of three persons in the Godhead, as set forth in the creeds of various Christian sects.

How, then, has the Trinity been introduced into the world? Was it taught by Christ? We think not: there seems to be no evidence, direct or indirect, to prove that he taught it. He does not speak of God existing in three persons. He speaks only of one God, and he calls him the Father. He refers, indeed, to his own dignity and the glory into which he is about to enter; he teaches the intimate union that subsists between him and his Father, as when he says, "I am in the Father, and the Father in me;" he teaches his close resemblance to the Father, as when he says, "He that hath seen me hath seen the Father;" but nowhere, we believe, does he state that the Godhead consists of three persons, the Father, the Son, and the Holy Ghost; nor does he, so far as we can perceive, convey, in any language, the idea of a trinity. There is no indirect evidence that the Saviour taught this

doctrine. Had he inculcated a trinity of persons in the Deity, we might expect that the Jews would have fastened on such a doctrine, opposed, as it would have been, to the simple and sublime doctrine of the unity, which distinguished them: but, while we find them opposing much which the Saviour did and taught, and cavilling at the most trifling acts which went against their prepossessions and prejudices, they nowhere object that he taught a trinity of persons in the divine nature. They do object, on one occasion, that he, by calling himself the Son of God, made himself equal with God; but even if that passage (John v. 18) were separated from the Saviour's explanation, which so happily meets their objection, still it would prove nothing about a trinity, and the readers of the evangelists never could have imbibed the doctrine from the records they have given of the acts and words of the Son of God.

Was the Trinity taught by the apostles? We think not: they speak strongly of the dignity of Christ; they represent him as the foundation, the corner-stone, the image of God, the author and finisher of our faith; and there are expressions used by the writers of the Epistles, which to many seem to teach that Christ is indeed God: but, even if those passages were thus interpreted correctly (which we think they are not), still the Trinity would not thus be taught. We are fully persuaded that, in the Scriptures, there is no passage which is calculated even to suggest such a doctrine, and that in our authorized version, there is but one passage which might suggest it (1 John v. 7); and that, even if we could receive it as genuine, only suggests the doctrine, it does not teach it; for it only says that the three are one—not one God: just as in 1 Cor. iii. 8, we read, "He that planteth and he that watereth are one,"—not surely one God, nor one being.

We do not merely object that the word *Trinity* is not to be found in the Scriptures, though that fact is, in itself, calculated to excite surprise and suspicion; but we think that the doctrine is not taught there. Men of enlightened minds, earnest seekers after truth, have looked for it in the Scriptures, and have not found it. Some, who have been taught to believe that it is there, have, in after years, discarded it from their creed. And

the circumstance of the most numerous portion of the learned and the virtuous still retaining it in their creed, proves nothing, when we know how lasting are early impressions, and how difficult it is for the mind to disentangle itself from those opinions which have obtained general currency, and have become, in creeds and churches, a part and parcel of Christianity.

Fortunately for the cause of truth, the Trinity can be traced, clearly and distinctly, to the philosophy of Plato, which, in the beginning of the Christian era, prevailed in the Gentile world, and which contained a doctrine analogous to that of three persons in the Godhead. While the Gospel was confined to Jews and the uneducated among Gentiles, Christianity retained its simplicity in form, and its purity in doctrine; but as soon as it spread among the educated Gentiles, they engrafted on it some of the peculiarities of their former religion, and thus it gradually rose into that perplexing and cumbrous system of doctrine and ceremony which flourished before the Reformation, and which, to a great extent, flourishes still.

Bishop Horsely, himself a defender of the doctrine of the Trinity, says, "It must be acknowledged, that the first converts from the Platonic school took advantage of the resemblance between the Evangelic and Platonic doctrine, on the subject of the Godhead, to apply the principles of their old philosophy to the explication and confirmation of the articles of their faith. They defended it by arguments drawn from Platonic principles, and even propounded it in Platonic language."

The resemblance which Bishop Horsely thinks he perceives between Plato's ideas of the Godhead and those taught in the Scripture, does not, we believe, exist in fact. The Scriptures plainly teach, in every part, that there is but one God, in one mind and one person;—a simpler and more glorious doctrine than any heathen religion has taught, or any human philosophy, unaided by Christianity, has unfolded. How lamentable that its beautiful simplicity should so long be marred and disfigured by a tritheistic notion borrowed from the disciples of Plato.

That the Jews should, in progress of time, receive the doctrine of a trinity from the Gentile Christians is not strange, when we consider that the idea of a crucified

Saviour has always been a stumbling-block to the children of Abraham, and we might expect, that any view of Christ's character which would remove or hide this offensive truth, would be gladly caught at;—the glory of his Deity would more than compensate for his humiliation and ignominy in the days of his flesh.

There is a striking evidence of the fact, that the doctrine of the Trinity gradually grew into the form in which in which it now exists, in the fact, that the three most ancient creeds, compiled at successive periods, present three different views of the character and dignity of Christ, and of the relation subsisting between the Father, the Son, and the Holy Spirit. The apostles' creed, the earliest on record, gives us a view of the prevailing opinions in the church soon after the apostolic times; it begins with "I believe in God the Father Almighty." All the ancient manuscripts have it *One* God the Father, &c. It defines the meaning of Son, by saying, *conceived of the Holy Ghost*, &c. This creed seems to be simply an enlargement of the terms employed in the form of baptism; the Father, the Son, and the Holy Ghost; no more inculcating the doctrine that these three are one God, than does that simple and comprehensive form of introduction into the Christian church. In the Nicene creed, drawn up about the year three hundred and twenty-five, the term "Son" is explained thus: "*begotten of the Father before all worlds; God out of God; Light out of Light; very God out of very God; begotten, not made,*" &c. And the Holy Ghost is introduced as it was in the apostles' creed. But, in the creed of Constantinople, the Holy Ghost is thus explained: "*I believe in the Holy Ghost, the Lord and Giver of life, who proceedeth from the Father, who, with the Father and the Son, is worshipped and glorified; who spake by the prophets,*" &c. "Thus," observes a late writer, "it took three centuries and a half for three articles of a creed to be transformed into three persons of a trinity."

At a later period, the Trinity was more fully expounded in the Athanasian creed, which is still retained in the Roman Catholic and the Protestant Episcopalian churches, and which, by its efforts at explaining that which cannot be explained, has produced the most unintelligible composition which the language of any civilized nation exhibits. Add to the unintelligible in this creed its uncharitableness,

and you have a composition as far removed from the simplicity and charity of the gospel, as darkness from light. How many ages may elapse before the Gospel shall be restored to its purity we cannot predict, but assuredly the day will come, when Jehovah shall be One, and his name One.

CHARACTER AND CLAIMS OF SEAFARING MEN.

BY ORVILLE DEWEY, D.D.

I AM about to speak to you of a class of men which occupies, in the world, a very singular position; a position so peculiar, so isolated, and strange, that I should think it something for their advantage and for our humanity, if I could bring them within the reach of your social and Christian sympathies. The efforts of religious philanthropy have done much within the last twenty years to modify their condition; but still they are too much what they have been for ages, a forlorn and neglected people, hanging upon the skirts of society, scarcely a part of it; living within the pale of civilization, yet almost out of its influence; carrying on the commerce of the world, yet reaping little of its benefits; enriching many, but themselves poor; contributing to build many cities and city-palaces, but themselves literally having no continuing city or abiding-place; the children of Christian homes, yet life-long wanderers upon the restless and stormy ocean. Society, civilization, the world, in its present order and comfort, could not exist without them; and yet there is little consideration for them while they live, and when they die—as if they had come on a transient mission into the world; as *to* men not *of* them—they pass away, and leave no foot-prints on the shore of time; they build no houses; they amass no wealth; they bequeath no estates, no name. Their only monuments are certain hospitals built mostly out of contributions from their daily wages, where one quarter of them, the scanty remnant that is not lost in a watery grave, drags out a broken existence in a premature old age.

Such is that roving community of the sea, the class of common sailors, consisting, it is calculated, of two millions of persons, of whom one hundred and fifty thousand are

employed in our own ships; and at such a tremendous sacrifice is it, of comfort, of character, and alas! of virtue, that they discharge their office to society, that they are entitled, I must think, to the utmost consideration and sympathy; to a care and kindness very different from that neglect and contempt with which they have usually been regarded. And let me add, with regard to the kind of consideration that is due to them, that it is not chiefly such as is ordinarily given to the poor. There are calls for charity among them, and of such I shall speak. But, perhaps no class of men present so few calls of this nature. They add nothing to our taxes, they are no burden upon public charity; they are not beggars in our streets. Their own strong arm obtains their livelihood and provides for their old age. It is not charity, then, that they most want; it is Christian sympathy, it is brotherly kindness.

The barrier between them and society should be broken down. Whatever it be that cuts them off from the sympathy of the world should be removed. Their peculiar character ought to be considered. Their case should be looked into with candour. We must know them if we would do them justice. We must know their faults, not merely as gross and disgusting vices, but in connexion with their exposures. We must not coldly or angrily demand, but rather with Christian entreaty and humility too, implore of them a virtue to which, perhaps, few of us would be equal. And we must see, too, what can be done, and do what can be done, to remove their temptations.

The strangest thing in the world, perhaps, when we consider the common nature of men, is our strangeness to one another; the ignorance in which we live of one another. Hence comes much of our hardness, severity, cruelty to our fellows. In former ages, the separating barrier of a narrow river made men enemies, and made them look upon each other as natural enemies. In later days, difference of caste and class is answering the same unhappy purpose; creating mutual ignorance, prejudice, and aversion. Growing knowledge, the press, the school, civilization, Christianity, are melting away these barriers, and bringing men into contact and sympathy. These are the foundations of that larger brotherhood which is stretching

out its hand to hitherto neglected classes—the labourer, the sailor, the slave himself. Men cannot hate, when they come to know one another. When I look into my brother's heart, and see his need, his pain and sorrow, his darkness and error—image and reflection of my own—no matter what his garb is, I must feel for him.

I would strive, then, to know this man, the man of the sea; this amphibious being, only half *human* to the popular apprehension, and half a being like the fabled merman. I mean the sailor no disrespect; I feel a profound interest in him. Curiosity, in the first place, is strongly enlisted in his behalf. Then the hardships he endures, the dangers he encounters, the far lands that he has seen, and distant seas that he has traversed, awaken a deeper interest in him.

Something respectable is there in this wondrous voyager. The gates of Hercules has he seen, the stormy Baltic, or the dark-heaving ocean, where "they strike the harpoon in the frozen latitudes of the North." The fair shores of Asia has he looked upon, or the coral reefs of the Pacific seas. Where nature is most wonderful, and perhaps most beautiful, there has he wandered,—

> "To the farthest verge
> Of the green earth, to distant, barbarous climes;
> Rivers unknown to song; where first the sun
> Gilds Indian mountains, or his setting beam
> Flames on the Atlantic isles."

Nay, more, I confess a certain sympathy with "the boy that would go to sea." Wild, erratic, extravagant as his passion may be, yet it is not unaccountable. Mixed up with some rebellious and run-away dispositions no doubt it often is; but still there is the native love of marvels and novelties; the passion for *exploring*, which has animated alike the bosom of the greatest navigators; the desire to traverse this ocean domain of mystery, to see the sun go down on the other side of the world, to behold the men and cities, and rivers and mountains of strange and remote climes and countries.

Well, it is achieved, and the sailor returns. Mark him as he comes with his companions up the wharf from a long voyage; and consider what a singular situation is theirs. Wild, reckless, noisy, perhaps they are; restless, antic, as if the spent gales of the sea yet played in their

skirts. Is it strange? From whence have they come? From a life of unnatural compression, from the forecastle, from the deck, from the yard-arm; from hardship, toil, and danger. Is it strange that they demanded liberty? Is it strange that the sailor looks upon life on shore as a grand holiday? The city, with its towers and spires and crowded dwellings—what is it to him but a play-ground? Can he fold his arms like a philosopher, or sit down and read and meditate like a recluse? A recluse! Why, he has just been a very prisoner of the ship for weary months. No; he must have excitement, freedom, enjoyment. Things fantastical and outrageous are to him method and order. He is willing, madness as it seems, to spend three years' wages in three days' pleasure. He will have regal sway. "Moab is his wash-pot; over Edom will he cast his shoe." With Herculean, with Bacchanalian grasp, will he clutch and compress within the brief interval of his toils and hardships all possible enjoyment.

Alas! he has no home. There, where all innocent joys might expand themselves, and throw around his toil-sick heart their blessed bonds—there he comes not. The arms of parents, sisters, brothers, are not flung around him to welcome him to social converse; they lead not the wandering prodigal to his father's abode, nor kill the fatted calf, nor make the festival glad with music and dancing. No, he has no home. With the ship-*master* it is different. Spread over all the ocean waves are the ties that bind him to his heart's abode; fresh and strong are they kept amidst the living streams of the wide sea; in the lonely hours, in the night hours, backward do his thoughts run on those telegraphic ties of affection, to a blessed spot nestled somewhere in the bosom of his native land; and his very heart-strings, like tendrils which have nothing else to cling about, are gathered and woven into the strong bond of conjugal and parental love.

But for the sailor, what a sad isolation is there from all the ordinary relationships of society! There is isolation in his condition, in his dress, in his very gait. *He* has neither wife or children. His *early* domestic ties are often forgotten, and have passed away as if they belonged to a by-gone, almost an antediluvian time. He has no country; none such as residence and friendship and filial fondness make our own. He has usually no property.

Society, government, treat him in their regard as in a condition of minority or pupilage. It takes from his earnings enough to provide for his old age, and thus deprives him of all inducement to take care of himself. Therefore he lacks prudence, foresight. The future provided for, he flings all that is in his hand recklessly away upon the pleasure of the moment. Suppose any other class of our people to be placed in this condition; no family to provide for; not themselves to provide for; and do you believe that their virtue could stand the trial? * * * *

I have thus attempted to spread out a little the case of the seafaring man, and to plead his claim to something better than that sad isolation in which he lives—even to a place in the kindly relations of society. I have referred to his peculiar situation, to his hardships and temptations, as an argument for consideration and forbearance. Poor, neglected, uneducated, an outcast from the civilization amidst which he lives; treated by society as a minor, a ward, a froward and reckless child; wifeless, childless, homeless; a wanderer on the sea, a prey to every imposition and seduction on shore: is it strange that he should have become a degraded being? Society is apt to look upon this result, which is its own work, or the effect of circumstances which it has taken no pains to control, as a matter of course, or as the product of some blind necessity; but could there be a greater mistake? "The sailor *will* be a sailor," it says, and thus ends its catechism of duty. But surely there is a larger view, and this case of conscience is not to be so briefly settled.

Society cannot with impunity neglect *any* of its members. There is never a wrong but there comes a retribution in its train. If we turn from the poor and the vicious, and say to their cry,—what concern is it of ours?—Providence will not accept that answer at our hand. We must pay taxes for them if we will pay nothing better. If we crush down man to be a slave, then, as a retribution to *us*, he is shorn of half his faculties and of his power to serve society. And if we leave the sailor to be the victim of his condition, our commerce must suffer for it. How many ships has intemperance lost? The answer is given in a plain matter of fact. Five per cent. on the premium for Insurance is deducted on ships that carry no alcohol. The cause of Christianity in heathen lands suffers griev-

ously for the vices of seafaring men. On all pagan shores our missionaries complain of this influence. Our missionary funds are half wasted from this cause. How natural the inference of unchristianized people against our religion! They reason from what they see. A missionary is sent among them to teach them a better religion than their own. *He* is a good man: grant it. Yes, they say, but this is the priest: what sort of people, what sort of parishioners has he? And, lo! a throng of wild, lawless, dissolute, drunken sailors! The conclusion is fatal.

I appeal then most seriously and earnestly against the neglect of this class of our fellowmen.

I appeal to justice and humanity first. *If* the class of seamen must be isolated from the rest of the world; if this is a necessary state of things—and at any rate it is the actual and permitted state of things; if for society's sake they are cut off from the healthful and restraining relations of society; if the commerce of the world cannot be carried on but at this tremendous sacrifice and exposure, —then, I say, we are bound to do all in our power to relieve this condition, to compensate this sacrifice, to counteract this danger. Are we willing that every cargo that is landed on our wharves should cost the welfare of a soul? for that is no undue proportion, as trade is carried on. Are we willing that our food, clothing, comfort, or luxury, brought from the other side of the world, should be purchased at this expense? Alas! how many of the enjoyments of the world *are* obtained on this terrible condition! On how many of our garments is the spot of blood? On how many of them fall the sweat and tears of uncompensated toil? Into how many of our luxuries is infused the smart of human anguish? We do not bring this near to us, else we could not bear it. Were a family to single out one of its members, and say to him, "Be a wanderer and a vagabond, that we may have tea from China, and spices from the islands, and fruits from Italy, and silks from France, and fine cloths from England,"—would they not, ere they could finish that dread commission, say, "No, no! we can do without them. No; let us live in our simplicity rather." Yet neither is this necessary. But it *is* necessary that we do something to take off the curse that has rested for ages on the sailor's vocation. We have heard much of "the sailor's rights." This

is his great right—a right to moral justice, a right to some compensatory arrangements to protect him against perils incurred for the common benefit. If a library, or a school, or a "Sailors' Home" will tend to answer that purpose, it would be but a measure of justice for society to provide it.

I appeal next in his behalf to the great social interest. What is it? Not commerce, not luxury, not clothing of purple and fine linen; but the improvement of all its members, the mutual influence of all its classes, the kindly consideration of all its relations.

The sailor has noble elements to bring into society, if we would receive them. He is a brave-hearted and generous being: there is nothing knavish or little about him. The son of the ocean has his faults, but meanness is not among them. On the bosom of that mighty mother he has not learned the petty, trading ways of the world; to cog and cheat and crouch, "and smile and be a villain." I would welcome such an element among us. I would that into the narrow and choking avenues of selfish calculation and barter should come a breath from "the great and wide sea," a breeze that has swept the soundless deep, and that should not merely cast vile sea-weed, like the sailor's wages, upon our shore, but should spread freshness and purity through our tainted atmosphere.

The sailor is a confiding and trustful man. I have heard said that the old seaman is never an infidel. How should he be?—power all around him, with mighty heavings and storm-voices; and over his head the alphabet of religion written by the finger of God! I would welcome his faith, his simple believing, into our churches, and take him by the hand, as one who had seen God's wonders in the deep, and had felt that *His* footsteps are not measured by any narrow, paltry, exclusive sectarianism.

There is another view of the seaman's relation to society that deserves to awaken an interest in him and in his fortunes. Lonely as he seems in the world, there are those, in the home of his childhood, who feel for him, and whose prayers follow him in his trackless and unknown wanderings over the deep. The aged hand is yet there perhaps, which once wrought the garments that were to shield him from the wintry blast; tears falling upon them the while, at thoughts of the hardships and dangers he was to en-

counter. The eyes of kindred yet look out from those far homes for their lost one ; and few on earth are such prayers and blessings as those which shall be there poured out upon the good and Christian men who befriend and comfort and save that son, that brother.

He can be saved ; and I appeal now to the religious interest, to that great and eternal interest of the human soul, that is involved here. There is a most delightful work of reform and of regeneration going on among our seafaring brethren. The accounts of it come in journals and letters from all quarters of the world. Most touching records of spiritual renovation they are, and among the most glorious signs of the time. It seems as if the sea were giving up her spiritually dead, from her hundred shores and her thousands of floating graves.

What could have been so little expected as that the profane sailor should have become a man of prayer? What so unlikely as that the rude and riotous forecastle should have become a holy chapel? But thus it is. And amidst the booming waves and the roaring tempest, prayer goes up, on every sea, to the Lord of the sea and of the storm. Twenty years ago who ever thought of a "Bethel?" And now it waves its sacred flag on every civilized shore, and gathers multitudes beneath it in lowly and reverent worship.

Christianity is stretching out her arms to embrace the world. But, for a long time, we felt as if the sea were the irreclaimable domain, if not of vice and violence, yet of utter irreligion. It seemed to be agreed that neither time nor opportunity could be found there for religious culture. When the ship dropped down from port, we looked upon her, from the midst of our churches and Sabbaths and domestic altars, as sailing out upon a realm estranged and unblessed. So it appeared to our imagination ; and though I doubt not the thoughts of some pious seamen might have given us a different impression had we known them, yet the fact certainly too well agreed with our idea. But now there is a voice from the sea, which answers to the call of Sabbath bells and the anthems of consecrated walls ; and it spreads over those waste and boundless solitudes the aspect of a Christian and a household fellowship. The unfolding counsels of the divine Providence are saying to the church,—

"Lift up thine eyes round about and see;
All of them are gathered together; they come to thee;
Thy sons shall come from far;
And thy daughters shall be carried at thy side;
Then shalt thou fear and overflow with joy;
And thy heart shall be ruffled and dilated;
When the riches of the sea shall be poured in upon thee;
And the wealth of the nations shall come unto thee.
Who are these that fly like a cloud
And like doves upon the wing?
Verily the distant coasts shall wait me,
And the ships of Tarshish among the first,
To bring thy sons from afar,
Their silver and their gold with them—
Because of the name of Jehovah, thy God,
And of the Holy One of Israel, for he hath glorified thee."
Lowth's Translation.

Yes, many a ship is now consecrated to God. Many a pious master gathers his people together on the holy day. I behold that wonder upon the deep; that deck a floating altar; that tapering mast a spire pointing to heaven; above, the dome of the sky; around, the far-spreading sea, the flooring of God's temple; and there, amidst the vast and listening solitude of waters, go up the voice of prayer and the anthem of thanksgiving! And when that ship returns, she brings report perhaps—for such things are known—of other gains than those which pertain to the merchandise of this world; of treasures found by her inmates, richer than Indian pearls or gold of Ophir. Upon the boundless deep its wandering children are learning of Him whose "way is in the sea, and whose path is in the great waters, and whose footsteps are not known." Bibles and good books, provided by kind hands, went out with them; prayers and good exhortations were uttered in their ears; the blinding mists of intemperance had already fallen from their eyes; and now they have seen the light and felt the power of a new creation. Yes, upon that wild element, so long estranged from religion, there are now "revivals of religion." I say not with what imperfection or weakness of faith the poor sailor has received the visitation; but I say that the eventful voyage which has brought to him the sense of that power divine, is of dearer concern and value than if it were freighted for his single behoof with the wealth of Indian empires. Nay, ask himself; and, poor as he is, he will tell you that he would not give up his hope in Christ for the wealth of the world.

I hail that new-born brother from the sea. There is a man the more in the world. There is a soul created, where before was only a wild, thoughtless, reckless merman on the sea, madman on the shore. Reasonable now, pious, temperate, correct in morals and in manners, and becoming intelligent and manly, and useful to the world without ruining himself, that rescued man pleads powerfully the cause of his brethren. There are already many of these rescued men—from six to ten thousand, it is computed, in the world, and six to seven hundred shipmasters, who are deemed to be men of a religious spirit, and ready to help on the good work. There are seventeen thousand members of the Marine Temperance Society in New-York; and of our six hundred American whale-ships, every one, it is believed, is a temperance ship; and our vessels of war are fast assuming the same character. And I deem it not an uninteresting fact in this connexion, that, within the last year, 15,000 dollars have been sent by sailors from "the Home" in this city to their friends in various parts of the country. That kindly home has made them think of other homes, and its regular and temperate habits have enabled its inmates to befriend their kindred.

But, alas! there are yet many who, instead of being able to help others, need themselves to be helped. They have come wrecked from sea, or they have been more fatally wrecked on shore; and, their earnings all spent, their clothes, perhaps, half stripped from them, they come knocking at the door of our Sailor's Home, for charity both to body and soul; and it is from pitying these strangers, and taking them in, that this institution fails as yet to support itself. And for such reason it is, that this noble and most Christian-like institution, which is doing such incalculable good by rescuing more than four thousand persons each year from city dens of drunkenness and vileness—for such reason, I say, and with such plea it is, that it asks your assistance.

Would you have it turn away the homeless wanderers from its door?—for indeed it is for you, it is for our citizens, to decide. My brethren and friends, I shall make no ordinary nor hackneyed appeal to your pity. The sailor would not, if he could, speak to you. With a kind of modest manliness rather, with a sort of rough non-

chalance, with ill-conceived shame and sorrow, a thousand times more touching than the whining tones of beggary, he stands before the door of yonder "Home;" he brushes the gathering mist from his eyes, as he remembers a home that once was his—as he feels what a dark veil of division he has drawn between it and him; but he would rather not tell his story, he would rather not speak of his parents and his family; he only says, "Would your Christian kindness but look upon me, sir, and perhaps I will find a way to thank you." Oh! if ever there is a time when the pleading of a human soul for pity is awful—not a moving entreaty alone, but a dread adjuration—it is that time, that crisis in its fate, when it says, "One kind look now would save me; one kind word would call me back; else I plunge into despair and perdition. God have mercy!" That kind look you will bestow, that kind word you will speak to-night; and may the God of all pity accept and bless the deed.

A WORD ON THE REVELATIONS.

If there be any among the readers of the *Bible Christian* who love the study of the "Book of the Revelations," and who may, perhaps, not have happened to meet with "A Commentary, translated from the German of the celebrated Herder," we would take the liberty of introducing this most interesting work to their notice, which appears to us to be so full of just interpretation and sublime views; so free, also, from narrow bigotry and sectarian taunts. We will, in as few words as possible, say what his expositions are. The addresses to the Churches he takes literally; these are, it should seem, at once warned of their own faults, and called upon to give their attention to the fulfilment of prophecy in the awful occurrences about to be recited, that thus they may see the "end of the ungodly." —"God is not slack, as men count slackness, to fulfil his word."

The commentator, in the succeeding chapters, sees the minute detail of those miseries which the rebellious nation drew upon themselves previous to the siege of Jerusalem, and their final overthrow by the Romans—a prophecy of that siege itself; the utter destruction of the Jews as a people, the gradual spread of Christianity, and the con-

summation of all things. These sufferings and abominable wickednesses of the Jewish nation, he compares minutely with the accounts of their own historian, Josephus, and also with their own prophecies.

Herder's more enlarged or spiritual view, we give in his own words:—

"The Revelations are written for all periods, and addressed to all hearts. They contain the seal and the essence of Christianity, and convey to the Christian ear the awful and important truth of the coming of the Lord, and of his kingdom being at hand. Such is the prevailing doctrine among the Prophets. In the Revelations we have it in a collective and a consoling sense. It commences in the Epistles and pervades every vision; the consciousness of the existence of the government and of the triumph of Christ animates doubt, and dispels despair. The first resurrection from the dead is a glorious reward for ten days of tribulation, and the redemption of mankind forms a splendid contrast to thirty years of humiliation. In the hour of affliction we should constantly recollect that the Lion of the tribe of Judah has overcome. When the seals break, good and bad men are apparently involved in the same destruction; but God, whose power is over all his works, has given us his promise, that, 'if thou goest through water, the streams shall not overwhelm thee; if thou goest through fire, the flames shall not injure thee;' as a pledge of another state of existence. The punishment of the wicked; the vision of the rainbow; the destruction of the temple; the woman in the wilderness; the protection of her child, are symbolical of an intermediate state.

"Throughout the whole of the book the great truth is prevalent, that practical faith will be rewarded, and that wickedness and disobedience must be punished. Isaiah and the Prophets always announced the coming of the Lord. The best and the wisest heathen never doubted the presiding influence of an Omnipotent Spirit. The Revelations confirm it fully. The book has now lasted more than seventeen centuries, and has been an object of faith with some, of derision with many. The works which have been written against it have gradually fallen into oblivion. The Revelations themselves survive the attack, and prove their value by their permanency."

We end these few remarks as we began, by wishing that all who have not met with this work would procure it (that is, if they can); and here we would take occasion to remark on the immense advantage of a Congregational Library, procuring, as it does, for its subscribers, so large an amount of information and pleasure at so small a cost. It is wisdom for the unlearned—information for the seeker—company for the lonely—and, again we say, at so small a cost. M. B.

Dublin.

PROPOSED TEACHERS' UNION.

THE *Bible Christian* professes to be a periodical for the Sunday School, as well as the other more prominent objects to which its pages are devoted: and it has, from time to time, communicated much interesting intelligence respecting Sunday-school doings at home, as well as in England and America. I may, therefore, make it the vehicle for suggesting to my fellow-teachers the desirableness of forming a social union among teachers, in order that we may freely communicate to one another our experience—stating, for the benefit of others, any plan which may have succeeded with ourselves, and seeking the aid and advice of others where our own efforts have failed. If meetings of such a union were held monthly, opportunities would be offered for considering what subjects may most judiciously be introduced in the Sunday School—what mode of examination may be most searching and instructive—what books may give us the greatest aid, and what system of rewards may best stimulate the pupils, without fostering an evil ambition or jealousy—how the devotion of the children may be excited, and habits of piety formed in their hearts; together with the many minor points which the details of the Sunday School suggest, and which it would be so desirable to consider in company with those who sympathize and co-operate with us in the work of Sunday-school instruction.

I think that such a union at one time existed in Belfast, in connexion with which monthly meetings were held for the discussion of some question bearing on the Sunday School; and I know that among our own denomination in America, such meetings are still held, and reports of some

of their proceedings have occasionally appeared in the *Bible Christian.* Formal discussions of such subjects are not just what I would desire to see—they necessarily prevent ladies from taking a part, and thus cut off from actual participation in the proceedings the most numerous, most regular, and most pains-taking portion of Sunday-school teachers. Friendly chit-chat is rather to be desired, in which the youngest, or most diffident, would find no reluctance to offer a remark—while the more fluent and forward would not be prevented from fully expressing their thoughts.

Belfast would be a suitable place for organizing such a union as I have suggested; it might embrace as many of the teachers of the three Sunday Schools here as would desire to be connected with it, as well as any from the schools in the neighbourhood who could conveniently attend. If there be at present regular meetings of a few of the teachers of any school, it need not supersede them; perhaps they are weekly, and might with great benefit be continued, especially if their business be the preparation of the portion of Scripture for the ensuing Lord's Day. But it is to be feared that there are few regular meetings of teachers for any other purpose than arranging the mere details of the school, as the classification of the children and the settlement of accounts; and if we desire to see the Sunday-school work, in which some of us have been engaged for years, and which has been blessed beyond what we could have anticipated, or what our exertions could have led us to expect,—if we desire to see that work progress, there must be some more thorough preparation, and some more united effort than can be obtained by our only meeting our classes on the Sunday. Interest flags, zeal dies out, our labour becomes a burthen, and our attendance ceases to be regular or punctual, unless we seek by sympathy and mutual aid to strengthen each other's hands. I propose the formation of a Teacher's Social Union. Let me hope that some other will follow me in this proposal, or suggest something else calculated to effect the same object.

A Sunday-School Teacher.

August 11, 1845.

THE TEETOTAL PLEDGE.

The object of teetotalism is to reclaim the intemperate, and to keep all sober. Experience proves that all intoxicating drinks are useless as a common beverage; in all weathers, and at all works, men are as well without them.

Intoxicating drinks are worse than useless, for they waste money, injure health, destroy domestic comfort, ruin the character, and shorten life.

A man who drinks but one glass in the day, spends in a year more than *forty shillings*. If he were a teetotaller, that sum would pay for the schooling of several children, or purchase some comfortable clothing for them or for himself. There are many who waste *two*, *four*, or *six pounds* a year on drink, and leave their children half naked, badly fed, and untaught, or taught by the charity of their neighbours.

Teetotalism never did any man harm—it has done thousands good. Drink, as a beverage, never did any man good—it has done millions harm. The most abandoned drunkard may become sober. The Teetotal Society invite him to join them. If he continue a drunkard, the fault is his own.

The most temperate, who use intoxicating drinks, may become drunkards; their safety, therefore, is to abstain, for their own sake, and for the sake of others. The Teetotal Society invite the temperate to join. If they become drunkards, or lead others into drink, the fault is their own.

Here is the pledge—a simple, but powerful remedy for intemperance:—

"I resolve to abstain from intoxicating drinks, as a beverage, and, in all suitable ways, to discountenance their use in the community."

ORIGINAL POETRY.

PRAYER AT SEA.

Prayer may be sweet in cottage homes
Where sire and child devoutly kneel,
While through the open casement nigh,
The vernal air and fragrance steal.

Prayer may be sweet in stately halls,
Where heart with kindred heart is blent,
And upwards, to the eternal throne,
Are hymns of praise melodious sent.

But he who fain would know how warm
The soul's appeal to God may be,
From friends and native land should turn
A wand'rer on the pathless sea:—

Should hear its deep imploring tone
Rise heavenwards o'er the foaming surge,
When billows toss the fragile bark,
And fearful blasts the conflict urge.

Nought, nought around but waves and skies,
No refuge where the foot may flee;—
How will he cast, O Rock Divine!
The anchor of his hope in Thee!

MATTHEW VI. 28.

There is an eye in every place
Through earth and heaven abroad;
That eye is Providence divine,
That Providence is God.

It measures time,—it measures space,—
Prescribes to fate and chance;
Yea, marks the tiny sparrow fall
With love's all-seeing glance.

The locks that curl on manhood's brow
In careless beauty thrown,
A Father's eye hath told them all,
And every hair is known.

Behold the lilies sweet and fair!
They use no toil or art,
Their beauty and their fragrance flow
Like virtue from the heart.

Yet, Solomon in glory clad,
His throne and royal hall,
Was ne'er arrayed like one of these
Below your garden wall.

Then why, ye souls of nobler aim,
More precious in his sight,
Why anxious for the coming day
Or fearful for the night?

Repose, my soul, in Providence,
He makes thy slumbers sweet;
He watched thy cradle bed, and makes
Thy feeble pulse still beat.

ST. DILLON.

SELECTED POETRY.

TEMPERANCE ODE.

BY REV. JOHN PIERPONT.

Why, to the wine cup's brim,
Where mirth and folly swim,
Press thy young lip?—
Veiled from the careless eye,
Madness and murder lie
Low in its depths; then why
The poison sip?

Why should the dew of youth,
That, with the light of truth,
Is mantling now
Thy cheek, be dried away
By the hot bowl?—O say,
Shall "*Drunkard*" be for aye,
Burnt on thy brow?

Come with us to the spring!
Come, join us while we sing
Cold water's praise!
Drink with us and be strong,
And Independence long
Shall bless the Temperance throng,
And length of days!

A LEAF FOR CHILDREN.

UNCLE SAM.

One morning, in the early part of spring, uncle Sam's nephews came running to him, children-like, full of joy; the cause of which was soon declared. "We have a holiday to-day," they exclaimed, as with one voice: "it is Mary's birth-day, and we are come to see you. And see what we have got;" each holding up an orange and a bunch of grapes. "Well, my children," said their uncle, "you know I am always glad to see you. And I must do what I suppose you all have done already,—wish Mary *many happy returns of the day.* Let her only be a good girl, and those very grapes and oranges prove, that every birth-day that comes will be happier than the one before it." Uncle Sam's remark led directly to the conversation which shall now be given in regular form.

Children. How do the grapes and oranges prove that, uncle?

Uncle. Because, if you think of them rightly, they will show you how good God is, and how faithful to his purpose and word.

C. Well, but you must show us how it is so.

U. I think I can do so in several ways. First of all, tell me what these grapes and oranges are. Father did not make them for you.

C. To be sure not: he bought them. They grew. They are fruit.

U. Well, but what is the particular use of fruit?

C. Why, are not fruits to be eaten?

U. Some are, but not all. But that is not their whole use. The fruit is that which comes after the flower, and contains the seeds out of which other plants of the same kind would grow. If the fruit were to stop long enough, the seed would become ripe, and quite ready for use. There is seed in apples, seed in grapes, seed in oranges, seed in gooseberries, strawberries, and currants, seed in cherries, peaches, and plums.

C. But do all seeds grow in fruit?

U. No: the Creator of all things shows that he can accomplish the same objects in various ways. Some-

times the seeds are in a pod; and some of them, when they are young, are very nice eating, though we do not call them fruit.

C. O, you mean such as *peas*.

U. I do. But some come just as the flower falls to pieces; as if they were fastened to the end of a little feather, to be blown away with the wind.

C. Why, are those little things that we blow off the *dandelions*, when we try to find out what o'clock it is, by seeing with how many puffs we can send them all away, the seeds?

U. Yes, they are; and there are many other ways in which the seed comes. And this shows that it was all the appointment of God. As we sometimes say, He was not tied down to any one particular method, but could accomplish his object in several.

C. And what has this to do with our grapes and oranges?

U. Could you eat the dandelion-seed?

C. No, indeed.

U. But do you like the grapes and oranges?

C. Like them? Who does not?

U. Not many, I dare say. Well, then, now tell me about the use of these grapes and oranges.

C. O, we see where you are. They are useful because they are seed, and they are useful for eating.

U. Yes; and the dandelion proves that seed *could* have been produced that should not have been fit to eat at all: but here you have what is good for eating, as well as useful for seed. Is not God good who has prepared what is so pleasant to you.

C. Yes, he is indeed.

U. Let us go a little farther still. Where have you the power of tasting?

C. In the mouth.

U. And God gave the mouth, and gave it the power of perceiving and relishing certain flavours? Do you like acorns?

C. No: they are too bitter.

U. But are grapes bitter?

C. No: they have a very pleasant sweet taste.

U. What is bread made of?

C. Flour, that comes from wheat.

U. And does wheat taste like grapes?

C. No: it has not much taste at all.

U. And yet it is very nourishing.

C. That it is.

U. Well, then, see how good God is. He needed not to have made anything particularly pleasant to the taste; it might be nourishing without that. All the pleasantness is therefore *over and above* what was necessary. God would not only give what might keep us alive, but what should be gratifying to us. Is not *that* goodness?

C. Yes, uncle; it is indeed.

U. But I have two steps more to take. Here is the first: Do the grapes and oranges taste alike? or either of them like gooseberries, strawberries, peaches, plums, or cherries?

C. They are all very different: not one of them is like another.

U. And yet I think you like them all.

C. They are all of them very nice.

U. Yes: and thus God shows his goodness to his creatures, not only by adding *pleasantness* to *nourishment*, but by causing such a great variety to exist among these flavours that are chiefly, if not entirely, designed for our gratification. He has given us the power of perceiving different flavours, and relishing them; and he meets this power by the different flavours which exist in different substances. It is still the goodness of God. But now for the other step. You have grapes and oranges. Why have you not brought gooseberries, and strawberries, and cherries?

C. Why, uncle, you know the reason very well. They are not come yet: it is not the time for them.

U. Where did you get the grapes and oranges?

C. Father bought them for us.

U. But where did they come from? It is not time for *them*, any more than for the others.

C. The oranges came from abroad, and the grapes were ticketed in the shop-window as being from Lisbon.

U. Some time or other we will talk about the growing of both of them. The fruits were gathered last year, a little before they were perfectly ripe. Both were properly packed up, and sent to England. But God, who has *not* appointed fruit to *grow* all the year, *has* appointed that

we may *have* it all the year. In summer, as one sort goes, another comes; gooseberries succeed to plums. Then come the *apples*, and they will keep through the winter. And in other countries, grapes and oranges become fully ripe after they are packed up; and when we get them, become our winter fruit, just lasting till our own fruit begins to grow. By the time that you find gooseberries to be plentiful, oranges you will find to be scarce. And thus God has arranged matters with such wisdom and goodness, that you have a most pleasant variety of fruit throughout the year, winter and summer. And all for the pleasure of man. The Lord is good, and his mercy endureth for ever. But I must not make my sermon on these grapes and oranges too long. My children, think of this, that all things go on with such wonderful regularity. One year is like another. We know how the seasons change; we know when the different trees and plants will put forth their leaves, their blossoms, their fruits. Everything shows you that our heavenly Father is not changeable. He said to Noah, many, many years ago, "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night, shall not cease." And they never have ceased from that day to this. He also has said, "I love them that love me, and they that seek me early shall find me:" and, "Acknowledge him in all thy ways, and he shall direct thy paths." And as certainly as we see that in what we call the *kingdom of nature*—and this is God's kingdom—everything is fixed; so also in the *kingdom of his grace*. Thus, even your grapes and oranges, my dear children, have brought us to see with the Psalmist, "For the Lord is good; his mercy is everlasting; and his truth endureth to all generations."

NOTICES OF BOOKS.

The Unity of God, the distinguishing Feature of the Jewish Faith: a Sermon. By the Rev. Morris J. Raphall, M. A. D.D. preacher of the Synagogue, Birmingham. W. Alexander, Yarmouth; 1845. Pp. 18.

This discourse was composed, as the preface informs us, at the request of the Rev. Hugh Hutton, of Birmingham, who was desirous of placing before his hearers

an authentic Jewish statement of the doctrine of the Divine Unity; and in this respect, we hail the publication before us as an important addition to the evidence, that the Trinity is nowhere taught in the Old Testament, and that the Jews, even entertaining those exalted views of the Saviour's dignity which prompted them to reject him, when he appeared as a Galilean peasant, and became subject to the death of the cross, never supposed that he participated in the supreme glory of him whom they worshipped as the God of Israel.

Dr. Raphall chooses as his text that solemn and sublime enunciation of the Unity of Jehovah, contained in Deut. vi. 4: "*Hear, O Israel! the Lord our God, the Lord is One!*" and he asserts him to be "One, absolute, immaterial, indivisible, without equal or associate, without plurality of essence or of person. Omnipotent, he suffices to himself alone, and requires neither companion nor associate." He states, that one purpose for which the Jewish religion was founded was, "to impart to mankind, in the fullest, clearest, and most authentic manner, the knowledge of that greatest of truths, 'the Lord our God is One;'" and another purpose of the Jewish religion was, "to *preserve* the knowledge of that truth by means of witnesses, with whose very existence as individuals and as a people, and with whose every act of worship, public and private, the profession of this truth should be identified to such a degree, as to render the belief in the unity of God the distinguishing feature of their faith." Such was the theology of the Jewish Scripture, and he who came to fulfil the law repeated and established the same truth, while his apostles have as clearly taught us, that there is but "One God, the Father."

A Prophecy, respecting the Divinity of our Lord and his Atonement for the sins of Mankind, recovered from the corruption with which its meaning was perverted by the Jews of the second century. A Sermon preached in the Chapel of Trinity College, Dublin, on Sunday, the 25th of May, 1845. By CHARLES WILLIAM WALL, D.D. Senior Fellow of Trinity College, and Professor of Hebrew in the University of Dublin. 42 Pp. 8vo. London: Whitaker. 1845.

Doctor Wall, in this discourse, has deviated from the customary style of pulpit composition, by bringing forward a good many topics connected with the science of Biblical

Criticism, and freely impugning the authority of the present Hebrew text of the Old Testament. He regards the existing recension of the Jewish Scriptures in the original languages (and, by necessary consequence, *the authorized English version*, which is taken from that recension) as having been wilfully and systematically corrupted by the Jews in the second century of our era, in a vast number of places, almost all, indeed, that are of interest or importance to Christians; and looking upon it in this unfavourable light, he feels himself at liberty to set it aside without scruple, when he thinks he sees sufficient cause. We are far from condemning the example set by the learned Doctor, as altogether erroneous, in every respect. A sermon preached before the members of a learned university may fairly be allowed to partake, in some degree, of the nature of a theological lecture: and, undoubtedly, the moderate and judicious application of critical amendment to the text of the sacred Scriptures, is far more deserving of approbation than of censure.

But, we do not think that Dr. Wall has shown any symptoms of a sound and sober judgment in the criticism which he has proposed in the discourse now before us. The passage on which he comments is Psalm cx. 3, which is rendered in our common version, "From the womb of morning thou hast the dew of thy youth;" so, at least, it is quoted by Dr. Wall: but, in all the editions which we have consulted, the stops are so inserted as to divide these words into two distinct sentences, the whole verse being given as follows: "Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth." The Doctor's division of the sentence seems far preferable to this: but here our commendation of his performance ends.

He notices the marginal rendering of the English Bible, and the translation given in the Book of Common Prayer; both of which, as well as the common version, he pronounces unintelligible, or nearly so: he briefly examines and summarily dismisses the explanation given by the justly celebrated Bishop Lowth,* in his *Academical Prelections on the Sacred Poetry of the Hebrews*, and then proposes, as the only method of solving the diffi-

* Why does Dr. Wall write this renowned name *Louth*?

culty, to appeal to the ancient versions, especially the Septuagint, or ancient Greek version, on which he sets the highest value, and the old Syriac translation. The Septuagint reads, "From the womb, before the morning star, have I begotten thee." The Syriac reads, "From the womb, from the beginning, thee, O young man, even thee have I begotten!" or, as Dr. Wall translates the words (without any authority, as he acknowledges, for the rendering of the principal noun), "From the womb, from the beginning, thee, a lamb, *even* thee have I begotten." These two versions, however, do not agree very well with each other, nor exactly come up to Dr. Wall's ideas of the sense of the passage; he, therefore, compounds a new reading from the Hebrew, the Syriac, and the Septuagint, and so exhibits the clause at last, in the following form: "From the womb of the morning, thee, a lamb, *even* thee have I begotten," which he looks upon as the true reading and translation; though to us it appears to be utterly unsuitable to the context of the psalm. Of the clause thus remodelled, Dr. W. gives the following paraphrase: "Before time was, or ever the worlds were created, did I, the Almighty, beget thee, the Messiah, of the same substance with myself, even thee, the Lamb whose sacrifice shall atone for the sins of mankind." It would be a waste of time to show how completely unwarranted is this paraphrase by anything in the passage itself, even translated as he has thought fit to translate it, and amended or altered according to his own suggestions. Had any Unitarian writer sought to lend support to his own system by arguments so constructed, he would have been exposed to galling ridicule, or to great and not undeserved indignation.

The passage, we may observe, requires no such violent remedy as Dr. Wall has proposed. Allowing the present Hebrew text to stand unaltered, adopting only a more judicious division of the clauses, and taking the words in a sense and construction which can be justified by a great number of instances, we may render the sense thus:— "Thy people shall be willing in the day of thine array, on the beauty of holiness: the dew of thy youth shall be more than *the dew from* the womb of morning;" that is, "the people shall willingly flock to thy standard hoisted upon Mount Zion, on the day of assembling thy hosts for

warfare: the number of the youth, who shall take up arms at thy call, shall be greater than that of the dew-drops in the morning." The idea is that of a king mustering his army for war; his subjects gladly obey his call, and an innumerable host is speedily assembled. This image accords with the style and context of the whole psalm. If it be understood as a prophecy respecting the Messiah (in which sense it was interpreted by the Jewish people in the time of our Saviour), it predicts the rapid spread of the Christian religion at the period of its first promulgation.

We are surprised to find that Dr. Wall fully adopts the exploded fiction that the Septuagint version of the Old Testament was made at the command, and at the expense of a heathen and idolatrous prince; and that he betrays a forgetfulness of some of the best ascertained facts in the history of criticism. For example, he censures our English translators, because they did not note the variations of the Septuagint and old Syriac versions in the margin of their work. But the truth is, they never professed to put various *readings* in their margin; and if they had, it was impossible for them to notice there the variations of the Syriac version, which was first published in the Paris Polyglot of 1645, the English translation having been completed and printed in 1611, upwards of thirty years before the Syriac version was made known to the West of Europe.

Dr. Wall promises a new work on the text of the Old Testament; which, he says, he has in preparation, and in some degree of forwardness. We cordially wish him success in the prosecution of his scriptural studies, and shall be prepared candidly to weigh the facts he may be enabled to bring forward. In these days of polemical dulness and mystical jargon, it is something to meet with a man who thinks the Bible worth studying, even though he should not happen to take the proper way for attaining the truth of which he is in quest.

INTELLIGENCE.

LONDON SUNDAY-SCHOOL ASSOCIATION.

THE eleventh annual meeting of this Society was held on Thursday morning, May 15th, at Radley's Hotel, London. The large room was filled by a most respectable company of ladies and gentlemen, who assembled to breakfast between 8 and 9 o'clock. The comfort of the guests was well looked to by the Stewards. The table having been cleared about half-past nine, the chair was taken by Rev. William James, of Bristol, who, after stating the objects of the association, and expressing his regret that it had not hitherto received that earnest and extended support to which it was entitled, thus proceeded :—I must confess that, in looking round on the various walks of philanthropy, I can see no exercise of Christian love more amiable or important than that which cares for the moral and spiritual health of the children of the poor. Therefore it is that I feel that the Sunday-school Association is entitled to our warmest sympathy and support. How common are the complaints of the multiplied and far-reaching evils that spring from the people's ignorance! Religion and patriotism equally impel us to do what we can to remove this ignorance. Experience long ago proclaimed, that *for the soul of man to be without knowledge is not good.* But education should embrace the whole man, in the fulness and depth and length and breadth of his nature, and in all the glory of his destiny. There is no branch of sound knowledge that may not be rendered subservient to virtue, but then it must be associated with moral influence. Knowledge is confessedly power, yet we must remember it is power capable of a *wrong* as well as of a *right* application. And I am persuaded that all that may be done by the mere culture of the intellect alone, will be found as inadequate to secure the real greatness and the true welfare of a people, as it will be assuredly insufficient for the wants of the soul. Therefore it is of the first importance that the young should be early imbued with *religious* instruction. I speak not now of creeds, nor of disputed points of doctrine, but of giving the child a just sense of its duty to and dependence upon God, awakening in it a love of truth, directing it to the great ends of existence, and teaching it to act from Christian principles and motives. This is the proper work of our Sunday Schools. Such, however, is the lamentable ignorance of the children who come to us to be taught, that it is at present unavoidable that a large portion of the Sabbath is devoted to secular instruction. But it should never be forgotten, that the highest work of a Sunday-school teacher is to imbue the minds of his pupils with the love of God and Christ, with devotional feelings and a religious spirit. All who have given their help in this work for any length of time must know that, amidst many trials and disappointments, we have many encouragements to proceed in our labours. How many are there in the humbler walks of life, who, during the last half century, have shewn the best fruits of virtue and piety, and whose characters have been formed more by Sabbath-school

influences than by any other agency. And many are there who are now occupying stations of eminence and usefulness in various sections of the Christian church, who, could we bring them before us this morning, would say that they have been unspeakably indebted to Sunday-school instruction. All experience proves that no good effort, sincerely made, is altogether lost, however apparently destitute of immediate results. You remember the story, that on unrolling the folds of an Egyptian mummy, some grains of corn fell from the sere-cloth in which they had been wrapped for many hundred years, and that, when they were planted in the ground, it was soon discovered that lapse of time had not destroyed the principle of vitality. The long-imprisoned grains speedily sprouted and sent up their shoots—the green blade appeared, and then the ear, and then the full corn in the ear. And so the good seed that is sown by the hand of wisdom and piety in the susceptible soil of a child's mind and heart, and nurtured there by the fostering care of Christian love, may lie dormant for a time, a long time—may be lamentably overgrown and choked by the weeds of vice—but it will not die ; and sooner or later we may reasonably hope that it will produce fruit unto righteousness. Those who labour for the young can only do so with satisfaction by labouring in faith. It is natural that the Sunday-school teacher should desire to see the immediate result of his endeavours in the virtue of his pupils. This, however, is not always permitted. But still must he proceed, without halting or doubting, in his course. He must often walk by *faith*, not by *sight*. And no one more needs the comforting assurance of the promise contained in Holy Writ, " Cast thy bread upon the waters, and thou shalt find it again, though it may not be until after many days." I rejoice to believe, and the belief is strengthened by the proceedings of your Association, that there exists in the Unitarian body a strong and growing conviction, not only of the importance of Sunday Schools, but of giving a decided religious tone and bearing to Sunday-school tuition. This is certainly the case with the most efficient and devoted of the teachers connected with the Christian society with which I have the happiness to be associated ; and I certainly hope that this impression will gain strength and permanence. Rightly conducted, our schools cannot fail to become nurseries, as it were, from which our congregations will be supplied with serious and useful members, who will prove that, now as in the beginning, to the poor the pure and simple truths of the Gospel may be effectually preached. In order to the right conduct of our schools, it is earnestly to be desired that young persons of education, piety, and intelligence, should be induced to give a portion of their Sunday leisure to the instruction of the poor and ignorant. We want a class of well-instructed, gifted teachers, who may be able to realize the beautiful description given by Dr. Channing of an accomplished Sunday-school teacher. In a nobler or worthier work it is impossible to engage. For myself, I have, from the age of fourteen, been more or less engaged in Sunday Schools. *There*, some of my happiest hours have been passed, and thence have I derived some of my best impressions. If, in later years,

I have been enabled to attain to any degree of success in a more enlarged sphere of action, I can honestly declare that I owe that success to the influences felt and the experience gained in the Sunday School.

Rev. W. Vidler then read the report, from which it appeared that there were in ninety-four schools 11,357 children, who were instructed by 2022 teachers.

Rev. B. Carpenter, in moving that the report be received and printed, offered to the meeting many interesting remarks; but we are unable to give, in any detail, the proceedings of the day. He bore his testimony to the usefulness of the Association, and the interest which his friends in the country felt in its annual reports and its useful publications. He dwelt very forcibly on the good done, not merely to the poor, but to *our congregations*, by the organization of the Sunday School, and on the ties with which it bound the wealthy and the middle classes to their poorer brethren. He advocated very earnestly *Sunday-school visiting*, as well as Sunday-school instruction. By no process is the heart of a parent so accessible as by kindness shown to his children.

Mr. H. C. Evans, of Bristol, in seconding the resolution, commended the report as calculated to remove any lingering discontents with regard to the Society's operations. The committee were evidently quite alive to the interests and wants of our schools. Whatever deficiency there was, existed not in the Association, but in the country friends not giving the needed information and help. He suggested it for the consideration of the committee, whether a junction might not advantageously be formed with the Belfast Sunday-school Association. He lamented the very inadequate support given to the Association, and expressed the hope, that the ministers would generally give their influences in behalf of it. He spoke of the usefulness of brotherly societies, in connexion with our Sunday Schools, as a rallying point for the young when they leave the school, and as fostering a kind and friendly feeling.

Rev. Henry Solly, of Shepton, contrasted the slender attendance, a few years back, with the delightful gathering of friends they now beheld. The institution in whose behalf they had assembled, was especially worthy of the support and sympathy of *Unitarians*. If they were not truly philanthropic, what were they? He entered on the consideration of several plans of instruction, and recommended ministers and others to gather children and their parents around them, while they read some interesting moral tale. He recommended the publications of the *Christian Tract Society* as very suitable for this purpose. He spoke of the use and abuse of a Catechism, and advocated in certain cases (particularly in manufacturing districts) the communication of secular instruction to the children. In conclusion, he pronounced a panegyric on the principle of total abstinence, and proposed the following resolution: "That while this meeting rejoices that an additional number of schools and members have joined the Association within the year, it cannot but observe, that the funds of the Association are still utterly inadequate to carry out

effectually the objects for which it is designed; and, therefore, calls upon the friends of Christian education, to aid the committee in the work which they have in hand."

The resolution was seconded by the Rev. T. F. Thomas, of Ipswich, who stated some facts connected with the Ipswich school.

The Chairman, in putting the resolution, deplored the very inadequate pecuniary support given to the Association.—It was suggested that a collection should be made on the spot for the Association. This was done, and about £11 contributed. New subscribers also put down their names for about £12.

The next resolution was moved by Rev. W. Jones, of Northampton, and seconded by Rev. E. Talbot, of Tenterden: "That it is desirable to strengthen the hands of the London Committee, by appointing a corresponding committee, consisting of friends residing in various parts of the country, whose duty it shall be to ascertain the wants of the Sunday Schools in the several localities, receive suggestions from superintendents and others connected with Sunday Schools, and communicate with the London Committee; and that the London Committee be instructed to take the necessary steps for carrying out this resolution, with power to appoint a committee consisting of twelve persons."

Rev. R. Brook Aspland drew the attention of the meeting to the work projected by Dr. Beard, "A Popular Dictionary of the Bible;" which would, in his opinion, be eminently serviceable to those engaged in Sunday-school instruction. He hoped a copy would be found in every Sunday-school library. He moved the next resolution, which was seconded by Rev. Henry Hawkes, of Portsmouth: "That the meeting has seen, with pleasure, the list of Schools connected with Unitarian, General Baptist, and other Non-subscribing congregations, prepared by the Secretary, and now presented, including not only those which subscribe, but many which do not contribute to the funds of the Association, and which affords the best view of the state of Sunday-school education in our denomination yet given to the public."

The Chairman read a letter, that moment received, from Rev. C. J. M'Alester, Secretary of the Northern Irish Sunday-school Association, expressing the readiness of the Association to unite with their English brethren in any plans of usefulness, such as exchange of publications, &c.

The Rev. Henry Squire, of Yarmouth, proposed, and John Watson, Esq. seconded, the appointment of officers for the ensuing year.

Rev. Jerom Murch, of Bath, proposed an especial vote of thanks to their indefatigable Secretary, Rev. W. Vidler, and pointed to the pleasing fact, that when the Association was established, there was only one Sunday School connected with the Unitarian congregations of London; now there were nine. The resolution was seconded by J. B. Estlin, Esq. of Bristol, and carried with much applause.

After the expression of a cordial welcome to Rev. Mr. Simmons, and a hearty vote of thanks to the Chairman, the meeting broke up about 12 o'clock, much gratified with the proceedings of the morning.—*Christian Reformer.*

ENGLISH ANNIVERSARIES.

THE Annual Meeting of the *Somerset and Dorset Unitarian Association*, was held at Dorchester, on June 19th. The Rev. H. Solly preached from Rev. iii. 15,—"I would thou wert cold or hot." The members and friends dined together. In the evening, tea was provided at the chapel, at which about 120 attended. Speeches were delivered by the Rev. R. E. B. Maclellan, J. Cropper, R. L. Carpenter, H. Solly, and F. Fisher.

The *Kent and Sussex Unitarian Christian Association* held its annual meeting at Dover, on June 25. The Rev. W. Hincks, of London, preached from 1 Cor. viii. 6. About sixty of the friends, ladies and gentlemen, dined together, J. Fisher, Esq. presiding. The meeting was addressed by the Rev. C. Pound, J. L. Short, Morell, C. Clarke, W. Hincks, E. Talbot, and Mr. Fordham.

The Anniversary Meeting of the *Southern Unitarian Association*, was held at Chichester, on July 3. The Rev. Thomas Madge preached on the Use of Reason in Religion,—he also preached in the evening from John xx. 31, when he drew a contrast between the Unitarian and the Calvinistic systems. At half-past 10, the members and friends of the Society, of both sexes, to the number of 82, partook of a public breakfast, B. Adams, Esq. presiding.

The *North-Eastern Unitarian Association* held its anniversary, on the 3d, 4th, and 5th of July. Rev. J. Crompton, of Norwich, preached on Wednesday evening, from Eph. vi. 24. On Thursday, Rev. F. Bishop, of Exeter, preached two impressive sermons on Christian Union, and on Scripture the Sole Authority of Faith. Between the morning and evening service, about seventy friends dined together in the Assembly Rooms, Rev. J. Malcom in the chair. The speakers were the Chairman, and Rev. J. Cooper, Rev. W. Mountford, Rev. J. Crompton, and Rev. W. Cochrane, of Wisbeach. This spirited anniversary was brought to a close, on Friday evening, by a public tea-party, when not less than 300 persons assembled. Many eloquent speeches were delivered.

The *Western Unitarian Society* met, at Bridgewater, on Wednesday, July 23. The Rev. W. Odgers, of Plymouth, preached on the Position and Duties of Unitarians. After the religious services of the morning, the business of the Society was transacted. In the evening, about sixty gentlemen dined together, Captain Brown, R.N. in the chair. A large and delightful tea-meeting was held in the evening, about three hundred and fifty attended, Rev. R. L. Carpenter in the chair. Speeches were made by Rev. W. James, Odgers, Tagart, P. P. Carpenter, Bishop, and Mr. H. C. Evans.

MEETING OF REMONSTRANT SYNOD.

The annual meeting of the Remonstrant Synod was held in the new and beautiful meeting-house of the First Presbyterian Congregation of Banbridge, on July 15 and following days. The

Rev. W. B. Minniss, of Dromore, the Moderator for the past year, preached an eloquent sermon from 2 Cor. iv. 5. The Rev. S. Moore was unanimously chosen Moderator for the ensuing year. The Rev. F. Blakely was re-elected Clerk, with the understanding that the office would be held by him three years from this date. Ballymena was appointed as the place of meeting next year. On the reading of the report of the College Entrance Examination Committee, Dr. Montgomery made some judicious observations in reference to the collegiate course of education. The Synod agreed, among other matters, to petition the legislature for the abolition of capital punishment.

A *pro re natâ* meeting of the Nonsubscribing Association was held on July 16, for the purpose of considering the New College Bill for Ireland: and propositions were agreed on, which it was resolved should be submitted for revision to a committee, and transmitted to the government in such form as they might deem expedient. When these propositions have been revised, we shall publish them in the *Bible Christian.*

MISCELLANEOUS.

We are gratified to learn, by a letter from a friend in Toronto, that a Unitarian congregation has been lately organized in that important and rapidly-increasing town of Western Canada. On Sunday, July 6, religious services were conducted by the Rev. John Cordner, of Montreal, who was also expected to preach on the following Sunday. We are sure that this infant society will receive in these countries, and in the United States, that aid to which their own efforts and the importance of the station so justly entitle them.

Dr. Ware, father of the late Rev. H. Ware, jun. D.D. died at his residence, in Cambridge, on July 12. He was, for many years, Hollis professor of divinity in Harvard College. He attained great eminence as a divine, and was one of that venerable company of good men who have cast so bright a lustre on the Unitarian Church in New England.

The Rev. Hugh Hutton, of Birmingham, has been lately engaged on a missionary tour in the Channel Islands, under the British and Foreign Unitarian Association. The Unitarian Church at St. Helier's, Jersey, which was opened by him on June 20, is, we believe, to be permanently supplied by the Rev. Wm. Smith, formerly of Stockport. Mr. Hutton, in a letter to the *Inquirer* newspaper, of August 16, speaks of the great liberality and the indefatigable exertions of Captain James Gifford and his sister, towards the establishment of the Unitarian Church in Jersey, and makes an appeal to the brethren in England and Ireland to aid them in their laudable efforts. There is still a debt of £160 with which the chapel is encumbered, and we are sure that the appeal for the liquidation of this debt will be promptly responded to. Any subscriptions for this object, sent to the office of the *Bible Christian,* will be forwarded to Jersey.

A very numerous tea-party was held, on the evening of July 28, in the meeting-house of the First Presbyterian (Unitarian) Congregation of Crumlin, for the purpose of entertaining the teacher of the choir (Mr. Spackman, of Belfast). J. Whitla, Esq. of Gobrana, J.P. occupied the chair; and the meeting was addressed by Rev. Dr. Montgomery, Rev. F. Blakely, Rev. W. Glendy, Rev. R. Campbell, Rev. J. N. Porter, Rev. J. Carley, and the Rev. George Hill, the pastor of the congregation.

On Tuesday evening, August 12, the children of the Sunday School in connexion with the Unitarian congregation, Holywood, were entertained at tea in the school-rooms attached to the meeting-house. In the course of the evening several appropriate hymns were sung by the children; and a most interesting lecture, on objects of natural history, was delivered by Robert Patterson, Esq. who had also lectured in the school-room on several previous Sunday mornings. At the close of the lecture, two of the senior pupils proposed the following resolution, which was carried with hearty acclamation by the juvenile company:—"That our grateful thanks are due, and are hereby given, to Mr. Patterson, for the interesting and instructive lectures delivered by him in our Sunday School, which have so strikingly illustrated the wisdom and goodness of God, and are so well calculated to impress on our minds the duty of acting kindly towards the inferior animals."

The Unitarians of Newry held their annual soiree on the 24th instant. The meeting being held in the open air, the comfort of those assembled was rather too dependent on the weather; but, as in almost every former instance, they were favoured with one of the most delightful evenings of the season. There were 460 present, including 130 children. None were admitted who had been more than five times absent from the Sunday School during the half year.—After tea the Rev. Thomas Alexander was called to the chair; and, having made some very appropriate remarks, called on the Rev. S. Moore to address the children, which he did in a very earnest and affectionate manner.—Mr. Scott was next called on, and expressed, with his wonted eloquence, the deep interest he felt in the prosperity of the congregation, and the pleasure he felt in the tokens of its strength which he saw around him.—The Rev. J. Scott Porter's was, of course, the speech of the evening. He delighted all with a most eloquent denouncement of slavery, which we wish we could transfer to the pages of the *Bible Christian*.

OBITUARY.

Died—Of consumption, in the 26th year of his age, George Geary, of Banbridge, for several years resident in Belfast.

Died—At Naples, whither he had gone for the benefit of his health, Robert, second son of Mr. Robert Neill, of Belfast.

THE

BIBLE CHRISTIAN.

(THIRD SERIES.)

No. X. October, 1845. Vol. VI.

DEATH-PUNISHMENT.

There is no practice of modern times more opposed to the teachings and spirit of Christianity than death-punishment; and it is cheering to perceive that there are zealous and increasing exertions made for the purpose of having it abolished in these countries. Till lately, an insolated individual was found here and there to object to it and denounce it; now it is the subject of frequent speeches, lectures, and sermons—of petitions to the legislature on the part of synods, congregations, and other public bodies; and several periodicals are expressly published for the purpose of correcting the prevailing opinions and practices on this and kindred subjects.

And now, when the public mind is awaking from the lethargy in which it has so long slumbered, and the benevolence of the gospel is touching with quickening power the hearts of professing Christians, it seems strange that punishment by death, so inhuman, so unchristian, so inexpedient, should to this day be practised in the most enlightened nations of Christendom.

It might be supposed, that, for the continuance of so barbarous a punishment, there must be some high authority—the express command of God—or, at least, its great success in preventing crime. On neither of these grounds can it be maintained. The leading argument adduced, by those who contend for death-punishment, is contained in Gen ix. 6, where God is represented as saying to Noah and his sons, "Whoso sheddeth man's blood, by man shall his blood be shed." We might meet this argument by contending, with eminent critics, that the rendering should be, *whatsoever* sheddeth man's blood, by man shall *its* blood be shed—intimating, as the context

would lead us to expect, the sacredness of human life; and we might support such an interpretation by the example of God in the case of the first murderer—for He did not destroy the life of Cain; but, while he expresses his displeasure in fearful terms, he provides for the safety and protection of the murderer. We might also show, that, if God's command, as commonly understood in the Old Testament, in reference to the punishment of the murderer, is to be obeyed now, for consistency's sake we should punish with death the Sabbath-breaker, and others to whose crimes the penalty of death is attached in the Mosaic code. But we rise at once to that higher condition in which Christianity has placed us—we turn from commandments suited to an early and dark age of the world, and we study our duty to criminals through the religion of the Saviour. And we maintain that nothing is more directly opposed to the law and spirit of Christianity than the destruction of a human life. "An eye for an eye," was the old motto; but Jesus says, "Resist not evil." "Love your enemies—bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." The spirit of Christ is essentially "love, forbearance, and forgiveness." The spirit of death-punishment is hatred and insatiable revenge. What love do we show to the convicted murderer when we throw him into a dungeon, and in a few days drag him forth, and hang him like a dog, amid the cries and curses of an ignorant and revengeful crowd? We do bless him, indeed—we send the priest into his cell to speak to him of penitence, faith, and heaven; and on the scaffold there is heard the voice of prayer, and some expression of Christian hope from the dying man; but the chief effect of such devotions is, to build up the public mind in the false belief, that, no matter how men have lived, if on the week, or day, or hour of their death, they think of religion, and express faith in Christ, they are sure of heaven, and are ushered into paradise amidst the welcoming songs of angels. We do speak of mercy to the criminal. The judge prays that God may have mercy on his soul; but the judge, the parliament, the people, have no mercy either on his soul or body. They hurry him from the life that God has appointed as the scene of probation—they tear him away from means

of grace, and leave all to the mercy of God. And if it be true, as has been somewhere said, that he who shortens a human life puts in jeopardy a human soul, how awful is the responsibility resting on all Christians, in all countries, to have death-punishment abolished, and some plan substituted which, while it may protect the community, may be instrumental, under God, in reclaiming the criminal.

Death-punishment has not been effectual in diminishing the crimes for which it is inflicted; on the contrary, in our own country, those offences which were once capital, but which are now punished by transportation or imprisonment, have materially diminished with the mitigation of the punishment. For this diminution one satisfactory reason is given. When the crime was punishable with death, convictions were very rare—juries were glad of any apology for acquitting the prisoner; but when the punishment ceased to be so extreme, convictions were less difficult to obtain; and all experience proves that the efficiency of any punishment depends more on its certainty than its severity. In Tuscany there has been a striking example of the good resulting from the abolition of death-punishment. There, for the space of *twenty* years, only *five* murders were committed; while in Rome, where the punishment of death is inflicted with great parade, *sixty* murders were committed in the short space of *three months.* In Belgium, death-punishment has been practically abolished since 1829, and it was stated in Parliament by Mr. Ewart, that, "in the four years ending 1829, the executions in Belgium were *seventeen*, and the trials *forty-nine*; while in the four years ending in 1834, there were no executions, and yet trials had decreased, for there were then only *forty-one.*"

Another reason why zealous efforts should be made to have all death-punishments swept from our criminal code, is the fact, that persons have been sometimes executed, who were afterwards proved to be innocent. In case of other punishments being proved to be unjustly inflicted, some compensation may be made. But what atonement can be made to him who has been unjustly executed? There is no "Promethean power" that can restore him to life. The fact that one innocent man has been thus legally murdered should be enough to lead to the aboli-

tion of a punishment so irremediable. But Mr. Fitzroy Kelly has stated, we may presume on good authority, in the House of Commons, that there were no less than *fourteen* instances known, within *forty* years, in which persons had been put to death by law, and their innocence afterwards clearly established. We cannot forbear extracting the two following from various cases of innocent persons being executed, quoted by Mr. Spears in his valuable work on capital punishment—they are related by Mr. O'Connell, in a speech before the London Society for the Diffusion of Information, on the subject of capital punishment:—

"One of the first events which struck him when he was rising into life, was seeing a gentleman who had forsaken society, and thrown himself into a mountain lodge, abandoning the intercourse of men, and wandering about like a troubled spirit, a willing outlaw, and an outcast from the social state. He inquired the cause, and learned that it originated in these circumstances:—Two men got into his bed-room at night, and robbed him, but did not treat him with any brutality. He prosecuted two brothers for the crime; and they, being unprepared with any defence, from a consciousness of their innocence, were convicted and executed. Not a fortnight after they had been laid in the grave, in the presence of their father, and amidst the tears of their broken-hearted mother, the gentleman discovered his total mistake!

* * * * * *

"He defended three brothers who were indicted for murder; and the judge having a leaning, as was not unusual in such cases, to the side of the crown prosecution, almost compelled the jury to convict. He sat at his window as the men passed by, after receiving sentence. A military guard was placed over them, and it was positively forbidden that any one should have any intercourse with them. He saw their mother, strong in her affections, break through the guard, which was sufficient to resist any male force—he saw her clasp her eldest son, who was but twenty-two years of age—he saw her cling to her second, who was but twenty—and he saw her faint as she clasped the neck of her youngest boy, who was but eighteen."

We should also refer to the demoralizing effect of public executions. It is notorious that the spectators are often found committing crimes at the very time that the unfortunate man is being launched into eternity; and that the place of execution is a scene of profanity and intemperance. The following notice of the execution of Crow-

ley, at Birmingham, in April last, may be received as a description, not exaggerated, of such occasions :—

"Yesterday (the 18th April) this unfortunate man expiated his offence by an ignominious death on the scaffold, in front of Warwick gaol. All the efforts made in his behalf, and they were numerous and powerful, proved unavailing. * * * * * Relative to the moral effect of public executions on the community, society has as yet derived little benefit from them. The gallows was erected about six o'clock in the morning, and at that early hour there were assembled in front of the gaol a crowd, apparently of the lowest class, *who seemed to vie with each other in low and coarse jests, and appeared to regard the whole scene as a holiday amusement.* By degrees the crowd increased, and until ten o'clock, when there might have been from five to six thousand present, the *greater portion of whom appeared under no outward or decent restraint. Several persons had their pockets picked on the occasion, and it required more than ordinary vigilance to pass through the crowd without sustaining loss.*"

Against a practice so unchristian and so demoralizing, men of all parties should raise their voice. Many members of our legislature are opposed to it, and many more would be so if instructed by their constituencies and their fellow-countrymen. In 1840, when Mr. Ewart moved in the House of Commons for the total abolition of death-punishment, *ninety-two* members voted with him. Since that time public opinion has been growing on the subject; and if vigorous and united efforts be made in the present recess, we look forward with confidence to a more favourable discussion of the subject in next session of Parliament, and to the speedy removal of every bloody enactment from the criminal code of our country.

SIMPLE THOUGHTS ON EXODUS.

(*Continued from page* 227.)

Chap. XX.—This chapter opens with the message which Moses, the man of God, is empowered to declare unto the people, prepared and assembled to hear. This message consists of a code of moral laws, the first of which reminding them of their obligations to the Lord, who delivered them from the darkness of Egyptian idolatry, and the crushing miseries of slavery, concludes with a solemn command, "Thou shalt have no other Gods before me." We will here, before offering any remarks of our own,

give a quotation from Lord Rosse's work, entitled, "An Argument to prove the truth of the Christian Revelation."

"This, then, is the first of the great commandments, so emphatically given by the Deity to man, and demands particular attention. We have already seen, in the beginning of the present argument, that it appears from the discoveries of the greatest mathematicians and astronomers in these latter times, particularly from those of Newton, so amply verified and extended by Laplace, that as there is *one* design and *one* law in the great system of the universe, so there is but ONE GOD. If, then, any one feels disposed to question the account of this miraculous transaction, as related by Moses, I would ask him, how could Moses, in his time, know that there was but one God? The Egyptian nation, among whom he was born and educated, believed in a multitude of Gods. How then, if Moses was writing a fictitious account, could he, in that early age, have discovered that divine truth? How did it happen that he alone should have asserted the unity of God in the midst of a universal polytheism? It must have been in consequence of a divine revelation; and if this be admitted, we cannot without great presumption question the truth of the whole account, as related by Moses. Thus as we proceed in this sacred history, is its truth still verified, and verified at this advanced period of it, by the most sublime researches of modern science; and thus does the voice of nature to the philosopher, and the voice of revelation to the Jewish people, both proclaim that there is but ONE GOD, the Maker of heaven and earth. The facts related in the System of the World by Laplace, echo what was promulgated 3000 years before by Moses. Past ages obtained this knowledge from the records of this selected nation; the present age obtains it from the same records, and also from an examination of the works of the Deity, and from an investigation of his laws in governing the universe. Now, I ask, what proof could we expect more satisfactory that this commandment emanated immediately from the Deity than this, that in that early and ignorant age it should exactly agree with the greatest truth which modern discoveries of science have established?"*

* See Chap. XXI. on the giving out of the commandments.

In this passage, a writer of modern times—of our own day—a member, we have every right to presume (as he was of the aristocracy), of the *Trinitarian Established Church*—considers the UNITY OF GOD the one great truth pervading the divine word, revealed expressly to his peculiar people, confirmed by the new covenant, and corroborated by every discovery of modern science. Moses, Christ, and the learned philosophers, unite in proclaiming this truth. And is this indeed the very truth for which the Unitarian Christian is all but driven from society for venturing consistently to believe and openly to profess? The very same! This fact needs no comment—there it is—let men think of it as they will. After all, why should it ruffle us? Fenelon has wisely said, "Do not let yourself be heated by the talk of men. Let them talk, and do you try to do the will of God. As to the will of men, you will never come nearer that; it is not worth the trouble; a little silence, peace, and union with God, ought to console you for every unjust word."

As to the text on which the Earl descants—"Thou shalt have no other Gods before me"—though Unitarian in secret heart and open profession, yet can we not think that it proves, taken alone or in connexion with the context, quite so much as he argues for. And had we no other on the same subject, we would be tempted to consider that it revealed, not so much a universal truth, as a particular injunction on the redeemed from Egypt, never to be so heartless and ungrateful as to forget who was their Deliverer, and worthy of all their homage. But blessed be God, we are not left to such painful doubts. Another doubt is sometimes raised, which we think is easily refuted—that the ten commandments were not meant to be universally binding. If the letter and the spirit of each could not be traced in the New Testament, then we might have considered the whole, as we have hinted of this first one, meant only for this people here addressed.

We will look to Jesus, he will tell us. The young ruler came urging the question, "which is the great commandment of all?" He who was questioned does not quote from the text before us, but from Deuteronomy vi. 4. "Hear, O Israel, the Lord our God is one Lord." This is explicit, and cannot be misunderstood. The divine

unity is here declared without a shadow of a subterfuge —"IS ONE LORD." Nor does the appeal to one particular people narrow the truth. Whatever might be argued in that way from the lips of Moses—the sanction of Christ gives it a broad and universal meaning, for he came to save the *world*. So that we may say without fear of being contradicted, that the Trinitarian, rejecting the argument founded on the Saviour's quotation of this text as the greatest of all the commandments, rejects his authority as a Saviour of a dying world, and makes him merely a teacher of the Jews.

The second commandment seems an amplification and finish to the first, warning the people against the different modifications which the sin of idolatry might assume;—the carved or graven image, a favourite form, which, according to the different stages of civilization of the nations who made use of it, was either hideous and disgusting, bespeaking the besotted mind of its worshipper, or beautiful and admirable as a specimen of human genius, power, and skill, such as we may suppose was the image of the "great goddess Diana." In either case, God is equally displeased by any attempt to represent his divine attributes by human invention, or to give to man's devices and representations that place in the heart which belongs to God alone. What a sorrowful tale it is to tell, that even in our own times there are not alone vast numbers of idolatrous nations who worship wood and stone, but that there are men calling themselves Christians who have not put away this evil from them.

Another species of idolatry, the likeness of anything in heaven above, is mentioned—such was the idolatry of the Babylonians, Philistines, &c. who worshipped the sun under the titles and images of Baal and Bel, &c. David makes frequent allusions to this idolatry, so much practised by the surrounding nations, and continually declares his freedom from it, and disapprobation of it. To bring up one instance out of a thousand, the twenty-first Psalm, which is a case in point, according to the marginal reading, and this is now, we believe, universally received as the correct reading—"Shall I lift up mine eyes to the hills? Whence should my help come?"

The third species of idolatry reprobated is that which the Israelites had been long accustomed to witness

amongst the Egyptians—the worship of the likeness of anything on the earth or in the waters. The sacred bull, the fearful crocodile, and many loathsome and abominable things, were the object of idolatry to this people. We see that human genius, or a love of the arts and sciences, will not guide us to the holy temples of eternal truth. The Egyptians were, in many respects, a great and a skilful people; and the Greeks were famous for their enlightened genius—and both these nations were satisfied in the darkness of idolatry. In conclusion, Jehovah appeals to the affections, and to the fears of the people whom he addresses. He is "a jealous God." Will they then, by choosing before him the gods of the nations, wound him who has sought them out, and delivered them from bondage—from outward tyranny and from brutal ignorance? Will they, can they do it? But lo, if they should, he is a God that can punish them, even "to the third and fourth generation." But, on the other hand, he has "mercy for thousands of them that love him and keep his commandments."

Here, then, is the sin of idolatry expressly and clearly laid down by him who seeth all things, and stamped with the brand of his divine reprobation. No form of it may be tolerated, all is equally evil and abominable in the sight of God. Is this commandment only for the Israelites? The Lord Jesus has, in giving the text we have quoted above, set his seal to the universality of the obligation to acknowledge God alone; and the apostle has mentioned *covetousness* as another species of idolatry, and justly—for the overweening love of any earthly good, whether it be the love of gold and silver, or of what they can procure for us, or the unreasonable love and exaltation of the creature, any of these indulged without restraint, supersede and deaden our love to the ONE GOD.

M. B.

Dublin.

SUNDAY AMONG THE EARLY CHRISTIANS.

THE earliest and most signal festival of Christians was the weekly festival of Sunday. Whether or not any traces of the regular observance of this day are to be

found in the New Testament, critics are not agreed. The passages generally adduced to support the affirmative are not wholly free from ambiguity, yet their most natural and obvious construction, we think, favours the supposition that the disciples were from the first, or during the Apostolic times, accustomed to meet for religious worship on the first day of the week. Certainly the oldest records in existence, after those of the New Testament, refer to this as a well-known and established custom. The first day of the week was universally distinguished from other days, and it was observed as a day of joy, a festival day, on account of the Lord's resurrection on that day, hence called the Lord's day. That it was uniformly observed as a day of rejoicing there is no dispute; on this point all the old writers—the Fathers—bear consenting testimony. We do not mean that it was a day devoted to sensuous pleasures. It was not; and King James's "Book of Sports" would have been as offensive to the early Christians as it was to the Puritans. It was not a day to be given to levity and amusement. But it was to the original followers of Jesus truly a day of gladness, a day which brought with it not only holy and exalting, but in the strictest sense, joyous recollections, since it restored him to their sight after his death had prostrated their hopes and filled their hearts with sorrow, and they believed that they should see him no more. And this feature the day retained. It was always, by the ancient Christians, associated with the resurrection—the pledge of man's immortality.

On this day everything which had the appearance of sorrow or gloom was banished as unfit. "On Sunday," says Tertullian, "we indulge joy." So far did the ancient Christians carry their views, or their scruples, on this point, that they regarded it as a sin to fast, or to kneel in prayer on the Lord's day, or during any part of the interval of fifty days between the resurrection and the coming of the Spirit at Pentecost. For this we have the express assertion of Tertullian. Though the Jewish Sabbath was originally a festival, yet it came, in after times, to be associated with many superstitious observances, which gave to it a somewhat grim aspect, and these the early Christians carefully avoided transferring

to the first day of the week.* Thus they would not call it the "Sabbath." They never so call it, but either, as we have said, the Lord's day, or else, in conformity with Heathen usage, the day of the Sun (Sunday), generally the latter when addressing the Gentiles; and by one or the other of these designations was the day known, and not as the Sabbath, till so recently as the end of the sixteenth century. The old Christian writers, whenever they use the term Sabbath, uniformly mean Saturday. This, as well as Sunday, was in Tertullian's time, that is, down to A.D. 200, and still later, kept by Christians as a day of rejoicing, that only being excepted on which the Saviour lay in the tomb. Even the Montanists, rigorous as they were, did not at this time fast on these days. The custom of fasting on Saturdays first prevailed in the Western Church; though as late as the time of Augustine, the end of the fourth century, this custom was not uniform, some observing the day as a fast and others as a festival. But in regard to Sunday there was, as we said, no difference of opinion or of usage. The day was uniformly observed with cheerfulness, yet always in a religious way, as Clement expresses it, by "banishing all evil thoughts and entertaining all good ones," and by meetings for thanks and worship. It was called the "chief,"—as it were, the queen—of days, a day to be ever distinguished and honoured, and the return of which was hailed with a liveliness of gratitude which the faith of those ages rendered easy.

Christians now have not the same associations connected with the day, at least not uniformly, or in the same degree. It is not regarded so exclusively as a day of joy on account of the Saviour's resurrection, as in primitive times. It has lost in part its characteristic distinction; the feelings in regard to it have changed with time, and to the ears of the descendants of the Puritans it sounds somewhat strange, no doubt, to hear it spoken of as a festival—the weekly festival of the resurrection, or to be told that it was a day on which those who lived nearest the times of the Apostles re-

* Originally, labour did not cease on the first day of the week, but it seems to have been gradually discontinued, as circumstances permitted. At what time cessation from it became general, if it became so before the time of Constantine, when it was enjoined by law, except in agricultural districts, where sowing and reaping and tending the vine were allowed, it is impossible to ascertain.

garded it as unbecoming and unlawful to indulge gloom, or to fast, or even to fall on the knees in devotion. Let us, however, guard against mistake. We should form a very erroneous conception of the ancient Sunday, if we associated with it the ideas which the term, festival, now probably suggests to many minds. The joy of the day was a pure, elevated, religious joy, utterly removed from all grossness and sensuality; it was a day of worship, though of cheerful worship, a day devoted, as it ever should be, to the highest spiritual uses. No day has done so much for man, and this day and all its influences the Christian world owes to Jesus. This day, which suspends so many tasks, the "poor man's day," as it has been called, a day, of which it may be said that there is no condition of humanity so low that its benefits do not penetrate it—the influence of which reaches the humblest mind, which gives a truce to so many worldly thoughts, and compels man, as it were, to respect himself, and meditate on what concerns him as an accountable and an immortal being—well did the ancient Christians call it the "Lord's day," and well did they, and well may we, rejoice in it, and ever thank God for it.

Boston Christian Examiner.

UNITARIAN TRACTS.

[The following is the chief part of a letter, by the Rev. H. Solly, which appeared in the *Inquirer* newspaper of Aug. 16. We regard his suggestions as very important. Mr. Solly has himself given us in "Walter Bernard" a sample of such tracts, though larger than they generally should be, and we would be glad to see others of a similar kind.]

I HAVE frequently found that, except among a comparatively small number of thinking men, our doctrinal tracts do not make that progress among the people or secure that attention to which their intrinsic excellence entitles them, and which it is very important they should attain, while many of the Orthodox tracts, of far inferior worth, are willingly read and evidently exercise considerable influence. Many reasons, I know, would be assigned for this fact, but I am persuaded that we have too much overlooked one main cause; and that is the attractive garb in which the said tracts clothe their doctrines by

means of little tales and anecdotes. We have, indeed, been most fortunate in procuring tracts for the inculcation of Christian morals under the form of tales written in the happiest style, but why not make use of the same means for diffusing uncorrupted Christian doctrine? Many a valuable idea, many an important view of life-giving truth might be floated into the minds of our countrymen on the stream of an interesting story which never would have reached them across the arid plain of ordinary controversial argument. The straightforward argumentative tracts are extremely useful for those who will read and *think* about them, but if our Tract Societies will endeavour to procure some of the other kind also, it will undoubtedly have a very beneficial effect. The best way of doing so appears to me to offer premiums for short doctrinal essays, in which the origin, nature, and evil influences of the different corruptions of Christianity against which we protest, and the truth and holy tendencies of the doctrines we defend as pure Christianity, should be developed and maintained by the characters, dialogue, and incidents of some simple tale. They should, of course, be especially adapted to circulate among the poor, and that would probably ensure their being read with interest by all classes. Now, as one or two by themselves would not be of much use, why should not our different Tract Societies each subscribe a few pounds, so as to be able jointly to offer twenty or thirty premiums varying in amount from £1 up to £10? By this plan, a sufficient number of such tracts would be procured to start with, and the fashion once set, of writing for Tract Societies in this style, it would doubtless become popular. With regard to the copyright of the tracts, I think, if the united societies were allowed a hundred copies of each successful tract, the author should be allowed to remain the owner; but this and other matters of detail might be safely left to the wisdom and liberality of the joint committee. I beg, then, respectfully to make an appeal to the secretaries and committees of all Tract Societies in our denomination on behalf of this proposed plan, and though I would gladly have made a separate address to each society, I am sure they will excuse the formality, in consideration of the numerous calls upon a minister's time. I will only venture to make a special appeal to the able

and zealous Hon. Secretary of the British and Foreign Unitarian Association, as a central committee could set such a scheme on foot with greater ease, and with more influence, perhaps, than a provincial society.

Shepton Mallet, Aug. 5, 1845.

MR. BARKER IN KIRCUBBIN.

[The following letter has been handed to us for publication. It was written to the *Banner of Ulster*, in reply to a letter from Mr. R. G. Harper, which appeared in the columns of that paper, but its insertion was refused. Mr. Harper is the person who endeavoured to discuss the subjects of lecture with Mr. Barker, at Kircubbin, and his letter might be allowed to pass off without notice—the bitter spirit in which it was written sufficiently indicated the value to be attached to its statements. It is well, however, when a respectable inhabitant of Kircubbin steps forward to put the public right, so far as they may have been led astray by the allegations of Mr. Robert George Harper.]

To the Editor of the Banner of Ulster.

Sir,—Presuming on the justice and impartiality of your columns, I beg you to give insertion to the following hasty review of a letter which appeared in your number of the 19th instant, signed Robert George Harper, and avowedly written to cast discredit on certain statements published by Joseph Barker, respecting his visit to Kircubbin, and also purporting to contain a correct account of the matter. Permit an eye-witness to give a statement, divested of misrepresentation, and to call in question the accuracy of some sayings which Mr. Harper has advanced. This gentleman evidently appears a little chagrined that Mr. Barker dealt in so summary a way with the incident, which he so facetiously styles "our controversy at Kircubbin." He seems to think "eight short sentences," did not sufficiently portray that great affair! But, Sir, Mr. Barker is so continually subjected to matters of a similar nature, as to lead him to attach little importance to them, and to cause him to treat them all pretty nearly alike. Mr. Harper, however, brings the circumstance into notoriety, and endeavours to throw discredit on Joseph Barker's statements: but, perhaps, he will not find his purpose answered exactly to his mind.

The first sentence in the account published by Mr. Barker, which Mr. Harper calls in question, and politely

styles "Lie 1st," is,—"some one, it was supposed, had sent for him (Mr. Harper) on purpose." Now, Sir, it would be a somewhat difficult task to prove this statement false. How could Mr. Harper know no one "supposed" he had been sent for? Had he the attribute of omniscience to enable him to discover what people "*supposed*"? Does he imagine his negative declaration concerning *Kircubbin* included the vicinity as well? How will his "wonder" be excited at being told, it is still "*supposed*" he, or some individual to do what he attempted, had been sent for, at the instance of parties *not* a hundred miles from where I write. Surely, Sir, it is more difficult to tell what was "*supposed*" than to refute and set aside this statement, characterized by the appellation "Lie 1st."

The next on the list is styled "Lie 2nd." "But he made badly out." This, Mr. Harper informs us, he can procure "the most respectable people in Kircubbin" to prove false. This, to say the least of it, is liable to doubt, as the question of respectability might be disputed. Would Mr. Harper be good enough to state who were "the most intelligent and upright men in the neighbourhood" whose congratulations and thanks he received? or whether half a dozen such showed him the smallest countenance? On the contrary, many of the best educated and most intelligent of different Trinitarian denominations, expressed their grief and discomfiture at the inefficient advocate their cause had in Mr. Harper. Several men of talent and education, with deep regret, were obliged to confess he had done more harm by his *attempted* defence, than Mr. Barker had by his open opposition.

Mr. Harper asks, "if I made badly out, how comes it that the people hailed me at the termination as the victor, and, in their enthusiasm, took me in triumph, and amid cheers, from the scene of the discussion to my own lodgings?" This, Mr. Editor, the people did *not* do. A part of them—and *not* the most respectable part either—did raise a cheer for Mr. Harper, more perhaps as the opponent of Joseph Barker, than as the successful advocate of Orthodox views. But if he conceives it was any honour to be borne by an unruly crowd, I will not deprive him of it, as certainly *that* was the highest *exaltation*

he received for his disinterested service! When on this subject I may mention, that some of the most vociferous and zealous in Mr. Harper's triumphal (!) procession, have since made the most humiliating apology for this offence against their better judgment; and, by way of palliation, have stated, that they were at the time out of employment, and, consequently, were led into the unenviable society of the low in morals and character—"evil communications" corrupted them, and made them fit for the commission of those acts, of which they "are now ashamed." "Pleasant looks and kind words" can be purchased from a certain class of the community without any triumph of truth having been the price, and I submit it to many witnesses, was it not so in the present case? If Mr. Harper did not make "badly out," why did he so frequently misquote, and misread certain passages of Scripture? Need I refresh his recollection by a reference to the manner in which he attempted to read and explain 1 Cor. xv. 28? Need I revert to his argument drawn from Pagan customs in sacrifice, of using base animals, such as dogs, cats, &c, in order to illustrate what he styled a Scripture doctrine? The Bible not being sufficient for his purpose, he had to descend to *heathen* rites for argument! Mr. Editor, it would not be prudent to trespass on your space at the length necessary to recapitulate his many absurdities, and theological inaccuracies; but verily, any intellect, not far sunk below mediocrity, could not fail to discover he did make "badly out."

On what Mr. Harper designates "Lies, 3d, 4th, and 5th," he remarks,—"From reading the above sentence, one would imagine that I had attempted to disturb Mr. Barker's meeting." Yea! truly; and such is the impression it is quite right to produce. What other meaning would Mr. Harper attach to his conduct? Let the simple facts be stated, and let an impartial public give the verdict. Mr. Barker had publicly invited "free and friendly discussion" on each subject, *after* each lecture. No one had any right to possess himself of the attention of the audience until *after* Mr. Barker's lecture had been delivered. This Mr. Harper endeavoured to do. He commenced to read a copy of a letter he had sent to Mr. B. and also that gentleman's reply. This service, together with a pretty lengthened comment, was delivered

out of time and out of order, and against all recognized rule. It was not until after Mr. Barker had risen *three* times, in order to commence his lecture, that his rather unpolite opponent ceased speaking and allowed him to proceed.

It is a question whether "the indignation of the people was provoked by Mr. Harper's own sentiments, or by the manner in which he expressed those held by Mr. Barker; but, one thing is now clear, that if it was occasioned by the latter, it has not been permanent, nor is it likely to be repeated, as the enquiring part of "the people" have been much more anxious to read from Mr. Barker's own writings what his sentiments are, since his visit, than they were to crowd to hear from his lips the expression of his faith.

In reference to certain statements put forth by Mr. Barker, Mr. Harper remarks, they were "statements which the most ignorant knew to be erroneous." Now, Sir, permit me to improve this sentence before I subscribe it. I would insert *believed* for "knew" in the above; for certainly "the *most ignorant*" are *not* the most likely to be *infallible!* though I am well aware they are generally the parties who have most presumption. On "Lies 4th and 5th," I would remark, that Mr. Harper may be perfectly correct in stating that a policeman interfered to restore order, during the time he was speaking; as certainly some of the statements were so monstrously ridiculous as to "provoke the indignation of the people," and this feeling was expressed in what he calls "yells and annoyances," and that, in part, by plain mechanics and men of business, and not alone, if at all, by "Unitarian students." But it is beyond successful contradiction that a "Catholic policeman" did most impartially and handsomely exert himself to obtain for Mr. Barker a quiet hearing, and to this many witnesses can bear testimony. So that Mr. Harper is decidedly wrong in striving to make the impression that *he* alone received the attentions of the peace-officer. There is an old and not inappropriate adage, that "they who live in glass-houses should not throw stones," and they who impugn the veracity of others should at least practise truth themselves.

Mr. Harper refers to having employed different arts to induce Mr. Barker to name a day in which to discuss with him; and he informs us Mr. B. pleaded as an ex-

cuse his "multitude" of engagements in this country; and he goes on to say, that, in reply to his written demand on Mr. Barker's attention and time, he received an "evasive" answer. Permit me, Sir, to review these assertions. In the first place, Mr. Barker did not plead his "*multitude*" of engagements, but he did say that his time, during his limited stay in Ireland, was pre-engaged, and could he even waive an appointment for *one* evening, that period of time would be, he conceived, altogether insufficient to do justice to the various matters likely to be brought forward in a public, formal discussion. Of the truth of this consideration we have had ample proof. In the second place, Mr. Barker's *written* reply was not "evasive," although it was impossible it could contain a categorical answer to Mr. Harper's request, which was, that Mr. Barker would name a *day*, in which he would discuss with him. The nature and extent of Mr. B.'s engagements rendered it futile to expect this; and if I do not very far mistake, his reply was given in the following terms:—"My first engagement, after I leave Ireland, is with my workmen and family," (Mr. Barker being at that time to remove his extensive establishment from Newcastle to near Leeds); "my second is with Wm. Cooke, of Newcastle-on-Tyne; my third is with T. Seymour of Belfast, if he accept it; my *next* is *then* with *you*." That was certainly fair enough, and was reasonably accompanied by an intimation that he *could not* name a day to discuss with him, until he heard from Mr. Seymour whether or not that gentleman accepted the challenge conveyed to him through the "*Banner*," as he had a prior claim to Mr. Harper.

Mr. Barker has written what Mr. Harper calls "Lie 6th" as follows:—"The result was, I believe, that many were led to see the nakedness and helplessness of Orthodoxy more perfectly than if the discussion had not taken place."

Mr. Harper asks, "If this be true, why did Mr. Barker shrink from discussion with me?" That Mr. Barker shrunk from discussion is not true. During the debate in question he remained in disputation with Mr. Harper until after midnight. Was that shrinking? was that "running from his opponent"? Again. Mr. Barker could not know the *results* of the discussion until after it

was over. Had he been aware how effectually Mr. Harper was doing his work for him, he doubtless would have kept him before the public for a longer time ; but it was *since* Mr. B. left the town that he became acquainted with circumstances which justified him in making the statement, courteously designated "Lie 6th." Let this be remembered, and where is the force of Mr. Harper's interrogatory? And more, "the inhabitants of Kircubbin do not know it is a deceitful fabrication;" but many of them, when they were brought to see the badness of their cause, consoled themselves by laying the blame on its advocate ; and freely admitted that had *Mr. Barker* defended Orthodox sentiments instead of *Mr. Harper*, he would have done them justice and not have exposed them to open ridicule.

On what Mr. Harper styles "Lie 7th" I need scarcely remark, as I find he has himself modified and refined the expression to "misquotation." But even this it can hardly be said to be : his explanation of this part of the affair, is destructive of the falsehood he wishes to attach to Mr. Barker's statement. His pen, in this instance, somewhat like the stylus of the ancients, has erased with one end what it inscribed with the other. Mr. Barker has written, "My opponent had said at the beginning that he would follow me like my shadow, go where I might, and oppose me everywhere ; but I have not been troubled with him since the long discussion." Now, it would have been sufficient for Mr. Harper to have stated those circumstances which prevented him from again opposing Mr. Barker in Ireland. But certainly it was going rather far to stigmatize by the name of *lie*, a statement which his own account goes to corroborate. His explanation of *why* he did not follow and oppose Mr. Barker, only tends to prove the correctness of what Mr. B. has written, "that he had not been troubled with him since the long discussion."

I have now, Sir, completed my analysis of that portion of Mr. Barker's report of the "Controversy at Kircubbin," which Mr. Harper has, through the columns of the *Banner of Ulster*, called in question, and endeavoured to brand with the epithets, "falsehood," "seven untruths —two being the grossest, the most wilful, and most dishonest perversions I ever read," &c. He has brought

his report to the bar of public opinion. I fearlessly submit mine to the same tribunal. I ask for both sides of the question to be impartially heard, and justice to be done to the subject, totally irrespective of Mr. Barker's doctrinal sentiments; and that his character be rescued from the foul charges of "calumniator" and "falsifier," cast upon it, both recklessly and unjustly, by Mr. Harper.

I am, Sir, yours most respectfully,

ROBERT BROWN.

Kircubbin, August 23d, 1845.

THE HEART AGAINST THE CREED.

NOTHING is more common than to hear members of Calvinistic Churches, whose moral feelings are too powerful for their Calvinism, express very heretical opinions, while they are quite innocent of this grievous offence; and, in these days of inquiry, we sometimes find even Calvinistic preachers, in endeavouring to make their doctrines appear less irrational than they generally do, unconsciously erring from the broad way of Orthodoxy. An example of this was lately given by Dr. Payne, in the Congregational Lectures delivered by him in London, and which have been published. Such examples are very interesting, and from them an inference may be drawn not very favourable to the system of Calvinistic theology, as contained in creeds.

In reading a sermon, "by David Brichan, D.D. minister of the Scots Church, Artillery-street, London, 1807," I was particularly struck by a passage in it; and as it is a remarkable instance of the moral feelings of the author being too powerful for the theological creed to which he had subscribed, it may be read, not without interest and improvement. The sermon was preached on the occasion of the baptism of the author's first child, when we may suppose a father's feelings to be particularly tender. The subject is "On the attention of Jesus to infants." The text is Mark x. 13, 14, 15, 16. This is the passage to which I refer:—"Hear these words, thou gloomy asserter of infant damnation. Where is a parent's heart? Perhaps thou hast no children. Perhaps thou fondly presumest that thine own are included in decree and covenant, while those of others are cast out;

or canst sacrifice feelings never keen to inference and system. Tell me of *elect* infants—I will assert (and think the glory of God, of Christ, and of the gospel, interested in my assertion) that all who die in infancy are elected. Tell me of the pollution and guilt of original sin—I will point to the mercy of a God who is *love*—to the blood of Christ that cleanseth from all unrighteousness—to the laver of regeneration as the medium of spiritual influence—and affirm, that all who die in infancy are washed and sanctified, and justified. Tell me of the children of the heathen—I will maintain that divine operation is not confined exclusively to the use of external ordinances and means. Perplex my mind as thou wilt with authority and disputation—attempt to prove me at variance with my own principles—I would renounce any principles, rather than admit the conclusion thou wouldst force upon me; and to all thou canst urge I will triumphantly oppose my Saviour's language—"Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God." J. C. W.

BELFAST UNITARIAN SOCIETY.

We regret that the condition of the Unitarian Society is such as to call forth the following letter, not from a caviller and faultfinder, but from a zealous and active Unitarian. As there is but the one society in Ulster based on Unitarianism, and for the express purpose of promoting Unitarian doctrines, we think it is entitled to a more liberal and more extended support than it has hitherto received. We regard it as chiefly important to the country districts, in enabling them to procure books and tracts which otherwise they might not have; and it seems strange that in the country scarcely anything has been contributed towards its funds. It is not right that such a society should continue to languish as it has done. Either let new life and energy be thrown into it, by the hearty co-operation of the ministers and laity in town and country; or else let it be dissolved at the next annual meeting, that from its dissolution a new association may

spring, better suited, by its organization and working, to command the support which a large and intelligent Unitarian community can bestow.

To the Editor of the Bible Christian.

Sir,—As the annual meeting of the Society for the Diffusion of Christian Knowledge is approaching, I wish to occupy a brief space in your periodical with the following remarks. In doing so, I must of necessity allude to matters which may not be palatable to some parties, nevertheless I will not shrink from doing what I conceive to be my duty. I would beg, however, to assure such persons as may feel hurt at my remarks, that I would be exceedingly sorry to offend their feelings in any way, and that I am actuated solely by a desire to promote the interests of a society which I consider essential to the progress of a pure and enlightened Christianity amongst us.

I regret much, and indeed am almost ashamed to say, that, although the Committee, in their report of last year, looked forward with some hope to a more decided manifestation of interest in this society, on the part of Unitarians in the country districts, where its usefulness is much more felt, or at least should be much more felt, than in Belfast, it has as yet obtained but few advocates from those quarters.

To induce assistance, the Committee addressed a circular letter to the ministers of the surrounding country congregations, on the 20th November last, urging the claims of the society, and soliciting support, to which they received but *two* replies; this they repeated in a still more energetic manner on the 1st of this month, but again comparatively without effect. Now, Sir, I consider that this indifference, or at least *apparent* indifference, is inexcusable on the part of those whose more immediate duty it is to promote the spread of truth, and so long as it continues, we cannot expect to find the laity coming forward and manifesting their zeal in a becoming manner, nor can we be blamed for fearing that there is an absence of that *vitality*, which ever induces an irresistible desire of imparting to others those blessings which the recipients themselves enjoy, thus enabling them to *feel* the force of the Saviour's words—"It is more blessed to give than to receive."

Let it not be supposed that the society is unworthy of support, or that it is of no service to the cause: those who think so, I would refer to the annual reports for abundant proofs to the contrary. In last year's report, I find, that they had published *twenty-four thousand* tracts, and that they had made extensive gratuitous distributions to various quarters; they have also succeeded in establishing flourishing congregations in Ballymena and Strabane, and prepared the way for others, whenever their circumstances enable them to provide the necessary means. Is *this* doing *nothing?* The fact is, Sir, that did Unitarians come forward, as they should do, with both *mind* and purse, they would find a rich harvest for their trouble; the people are becoming sick of an irrational, unscriptural theology, alike derogatory to the character of God and spirituality of man. "The harvest truly is plenteous, but the labourers are few."

I think that much additional interest might be given to the society by a revision of its rules, and by adding the following ones, which I take from "The Irish Unitarian Association;" viz.—

"Congregations shall become connected with this society by an annual contribution of not less than £2; or an annual sermon and collection in behalf of the society, and such congregations shall be entitled to send a deputy to the general meeting."

"All ministers who preside over congregations connected with the society, or who have preached at its annual meeting, shall be honorary members, and the Committee shall have power to appoint honorary members at discretion."

I shall not further trespass upon your space at this time. I have yet much to say upon this subject, but I trust that I have already said enough to convince you that an unbecoming apathy has existed, and still exists, towards a society which has done essential service to the cause of truth, notwithstanding all the disadvantages and discouragements it labours under. In conclusion, I would hope, that ere long we may find it coming forth with renewed strength and vigour, a mighty engine in the spread of a pure and undefiled Christianity.

I am, Sir, your obedient Servant,

CANDIDUS.

POETRY.

LINES,

Suggested by hearing Joseph Barker preach during his Visit to Belfast.

By George Hill.

Whence comes he, thus to plead for truth,—
A stranger, amid strangers, here?
Bearing upon his brow of youth
The light of many a thoughtful year;
Courageous, humble, wise, sincere,—
The god-like soul of William Penn
Begins, once more, to re-appear,
And walk this sinful earth again!

Stand fast! The liberty wherewith
The Son of God hath made us free,
Speaks in such noble man as this,
With warning voice to thee and me.
The sceptic's woful doubtings flee,
Like clouds before the dawning ray;
And lo, proud scribe and pharisee,
Bewildered, and in wrath, give way!

Live faithful to the light that shines
Within thee—thus the preacher cries;
Live faithful to the love that twines
Around thee, from the earth and skies.
Time, on his silent pinion, flies—
No work nor wisdom in the grave—
From selfish dreams and hopes arise—
Make haste thy dying soul to save!

A LEAF FOR CHILDREN.

THE SMOKY CHIMNEY.

[We are indebted for this Leaf for Children, and that of the previous month, to the last volume of the *Sunday-school Reciter*.]

Abel Grove was a hard-working man, and his wife was a decent woman, and each was disposed to add to the comfort of the other; but though they did all they could, they had a sad enemy to their peace, which often disturbed them. This was none other than a smoky chimney, which so continually annoyed them, that they were frequently as peevish as though they had a delight in provoking each other. When Abel came home at night, and would have enjoyed his meal in a clean house and by a bright fire, he had to listen a full hour to the complaints of his wife, who declared that to sit in such a smoke as she did, all day long, was unbearable. Abel thought it bad enough to endure the smoky chimney, but to bear at the same time a scolding from his wife, for what he knew not how to avoid, troubled him sadly, and many a half hour did he sit brooding over his troubles, and contriving how he should cure his smoky chimney.

One night when the smoke was making its way in every direction, except up the chimney, and Abel was puzzling his brain, and trying to hit upon some plan to lessen the evil, a neighbour of his, a slater, popped his head in at the door. "Abel," said he, "you are in a smother, and so you are likely to be until you place a slate or two at the top of your chimney, to prevent the wind from blowing down." When the neighbour was gone, Abel Grove determined that on the morrow he would do as he had been advised, and put some tiles on the top of his chimney. By the time he had made this resolution, another neighbour, a glazier, made his appearance. "Master Grove," said he, "why your chimney gets worse and worse. I tell you what, you may try a hundred schemes, but none of them will do till you put a whirl-a-gig in your window. This is what you want, and you will have no peace till you get one." Away went the neighbour, and Abel began to think about having a whirl-a-gig in his window, but was a little puzzled whether to try the whirl-a-gig or the tiles.

"Hallo! Abel," shouted a third neighbour, a bricklayer who was passing by, "here's a pretty smother! I suppose you mean to smoke us all out." "No, no!" said Abel, "I am tormented too much with the smoke myself, to wish to torment anybody else with it; nobody knows what a trouble it is to me." "Why, now," replied his neighbour, "if you will only brick up your chimney a little closer, it will be cured directly. I was plagued just in the same manner, but a few bricks put all to rights, and now I have no trouble with the chimney at all."

This account set Abel Grove off a wool-gathering once more, and whether to put the slates at the top, to brick up closer the bottom of the chimney, or to have a whirl-a-gig in the window, he did not know. He mused on the matter before he went to bed, woke two or three times in the night, and pondered it over, yet when he got up in the morning, he was as little decided as ever. Just as he was about to set off to his work, old Abraham Ireland came by. Now Abraham had the character of being a shrewd sensible old man, which character he well deserved, so that he was often consulted in difficult cases. Abel, as soon as he saw him, asked him to step in for a moment, which he willingly did. "I want your advice," said he, "about my chimney, for it is the plague of my very life, it smokes so sadly." "What have you done to it?" inquired old Abraham. "Why as to that," replied Abel, "I have done nothing at all but fret about it, for one tells me to do one thing, another another. The slater tells me to stick some slates at the top; the glazier advises me to have a whirl-a-gig in the window; and the bricklayer says nothing will do but bricking up the chimney closer; and so, among so many different opinions, I am more puzzled about it than ever." "There may be some sense in what they all say," said Abraham, pondering the matter, "and if I found it necessary, I would take the advice of all three. Suppose," said he, "you tried that first which is the easiest to do; put a slate or two at the top, and if that will not do, have a whirl-a-gig in the window, and if both of them will not cure the smoke, why then brick up the chimney a little closer. The next best thing to that of knowing what will cure a smoky chimney is, to know what will not cure it, and you are sure to find out one or the other."

No sooner was old Abraham gone, than Abel went in search of the slater, who, in an hour's time, had put the slates on the chimney-top. When Abel returned from his work at night, his wife told him that the house had not smoked quite so bad as it did before, but that, still, it was not fit for any human creature to live in.

Next morning Abel went to the glazier, who, in the course of the day, put a ventilator in the window, which many people called the whirl-a-gig. This mended the matter surprisingly. Abel was pleased to find so much improvement, but as the smoke still did not go right up the chimney, he set off for the bricklayer, who, the following morning, bricked up the chimney a little closer, to make the draught quicker, so that when Abel once more returned home, he found a clean hearth, a bright fire, a good-tempered wife, and a house as little troubled with smoke as any house in the parish.

"Well, Abel," said old Abraham Ireland, who had called to know how the improvements were going on, "you and your wife are able to see one another now."

Abel told him what he had done, and that his chimney was quite cured.

"I am very glad of it," replied Abraham, very heartily; "and the next time you get into a difficulty, instead of wasting your time in fretting over it, and snarling with your wife, listen to the advice of others, weigh it in your mind, think on the most likely means to get rid of your trouble, and proceed directly to put it in practice; for this plan will cure a thousand troubles, quite as well as a smoky chimney."

NOTICES OF BOOKS.

Trinitarian Idolatry. By Francis Knowles. London: Chapman; 1845. Pp. 84.

When this tract was first announced, we regarded the title as harsh and ill-selected, savouring too much of that spirit of denunciation against which Unitarians have always protested; and, although the perusal of the book has removed some of our scruples, we are still of opinion that another title would have been more judicious. The

arguments in favour of the sole supremacy of the Father, and against the current forms of Trinitarian worship, are put with great force. We have been struck with the contrast between the two great forms of Christianity, as we may term them, prevalent in the world, as they have been placed in juxtaposition by Mr. Knowles, for the purpose of answering those who would believe that there is little difference between them.

"What! is there no difference between a religion so plain and simple, that all may easily understand it; and one so full of mystery and contradiction, that 'reason stands aghast, and faith itself is half confounded'?

Is there no difference between the use of reason in religion, and the prostration of reason?

Is there no difference between free inquiry, and the right of private judgment; and the imposition of creeds and articles, catechisms and confessions of faith?

Is there no difference between the pure word of God, as the standard of faith, and the rule of practice; and the admixture of Scripture with human inventions, and the teachings of men?

Is there no difference between religious liberty, and religious bondage?

Is there no difference between the innocency of involuntary error, and the guilt of all error?

Is there no difference between believing, that all the sincerely virtuous and pious, in all countries and climes, will be graciously accepted of God; and that those of our own sect and party will only be saved, and all others will perish everlastingly?

Is there no difference between the propositions, that one Being is one Person; and that three Persons are one Being?

Is there no difference between the assertions, that a father and his son are two beings; and that a father and his son are one being?

Is there no difference between the worship of the Creator alone, and the worship of a creature in connexion with the Creator?

Is there no difference between worshipping God as a spirit; and worshipping him as partly spiritual, and partly material,—as God-man?

Is there no difference between viewing God as a kind Father, full of love; and as a cruel tyrant, full of vindictiveness?

Is there no difference between regarding God as a Being abun- a Being burning with wrath, and staying his vengeance only

dant in mercy, forgiving his penitent children freely, from his own spontaneous goodness; and as

Is there no difference between saying, that God sent his Son into the world, because he so loved the world; and that

Is there no difference between saying, that God was in Christ, reconciling the world unto himself; and that

Is there no difference between individual, personal righteousness; and

Is there no difference between saying, that your own obedience must work out your own salvation; and that

by the purchased satisfaction of another?

God's anger burnt so fiercely against the world, that Jesus Christ voluntarily interposed to save it?

Christ was of himself reconciling God unto the world?

imputed righteousness?

the obedience of another, transferred or imputed to you, can alone save you?"

The forms of prayer and praise, which are given from the Litany of the Church of England and from Trinitarian hymn-books, are so widely different from the expressions of devotion that are to be found in the Scriptures, and so totally opposed to natural religion, that the contrast must strike every reflecting mind, and make us wonder that the Trinitarian worship should still prevail so widely in Christendom. Here are two or three from the numerous quotations he has given from the hymn-books of Watts, Toplady, and others:—

"Once 'twas a seat of dreadful wrath,
And shot devouring flame;
Our God appeared 'consuming fire,'
And 'Vengeance' was his name.
Rich were the drops of Jesus' blood,
That calm'd his frowning face,
That sprinkled o'er the burning throne,
And turn'd the wrath to grace."—B. ii. H. 108.

"Well might the sun in darkness hide,
And shut his glories in,
When *God, the mighty* MAKER, died
For man the creature's sin."—B. ii. H. 9.

"*The incarnate Deity;*
Our God contracted to a span,
Incomprehensibly made man."—H. 344.

"A child of man,
In length a span,
Who fills both earth and heaven."—H. 345.

Lectures addressed chiefly to the Working Classes. By W. J. Fox. Published from the Reporter's notes. Vol. I. London: Charles Fox; 1845. Pp. 352.

To several of these lectures we have already drawn the attention of our readers, as they issued separately from the press. They are now presented in a volume. Many of them are chiefly political in their character, but not the less to be valued on that account, so far as the views which the eloquent author takes are calculated to promote the permanent happiness and the true interests of society. The four lectures on the living poets, Wordsworth, Ebenezer Elliott, Alfred Tennyson, and Thomas Moore, are full of beauty and power. That "on the burial of the dead, and the superstitions and abuses connected therewith," contains an exposure of the frightful nuisance which the crowded graveyards of London produce, and shows the necessity of some sanatory measure on the part of our legislature. The superstitious notions that, in the minds of many, still cling to Episcopal consecration of burial ground, is very justly denounced.

"A Dissenting preacher is not allowed to bury in consecrated ground. A line of demarcation is set up. His father may perhaps have been buried there, if he was a member of the Church, but he is not permitted to lie by his parent's side; at least with his own chosen minister to consign him to the grave and pray over his body. This line of demarcation is very distinctly marked in Kensal Green Cemetery. A ditch is cut between the consecrated and unconsecrated portions of the ground, and iron palisades are also fixed across, as though for the purpose of preventing the Dissenting bodies from scaling the sacred fortress. 'Consecration!' As though the hand of God that made the earth did not bestow upon it sufficient consecration. As if the dews of Heaven which descend thereon, and the flowers that spring up, were not Nature's consecration. As if the tears of mourners over their lost and loved ones were not abundant consecration. As if the remains of humanity, of what once had feeling, energy, and power, were not consecration—ay, consecration enough to hallow any spot, whatever deeds had been wrought there—consecration enough for the bloodiest battle-field on which patriot ever perished in the cause of freedom against the armies of its enemies:—consecration enough for the deepest and darkest dungeon in which victim ever pined away his undistinguished days and nights—consecration enough for the scaffold and the gibbet—such consecration as that which has elevated the cross from disgrace to glory; and wherever humanity puts forth its truth, loveliness, beauty, and power, makes hallowed ground beyond the reach of all priestly forms to consecrate or desecrate."

INTELLIGENCE.

THEOLOGICAL DISCUSSION AT NEWCASTLE-UPON-TYNE.

[We extract the following from an outline of this discussion which appeared in the *Inquirer* of Aug. 30 and Sept. 6.]

THIS discussion between the Rev. Wm. Cook and the Rev. Joseph Barker, commenced on the evening of Tuesday, the 19th Aug. Mr. J. F. Grant being chairman for Mr. Cooke, and Dr. F. R. Lees, of Leeds, for Mr. Barker. Mr. Pringle, Scotch minister, was umpire.

Admission was by tickets, at 1*s.* 6*d.* each, and the room was well filled. After the reading of the rules, and a few preliminary remarks by the Chairman, Mr. Cooke was called upon to open the debate; he was listened to with great attention, speaking until twenty minutes past eight.

The following is an outline of the positions he maintained:—

That a "Christian" means a *profession*, not a *character*. The disciples had first assigned to them the name "Christian" as a term of reproach, by the people of Antioch and others. The subject of discussion then is, What is a *true* Christian?

1. He is a Christian who believes in the *truths* revealed in the Christian economy. 2. One who conforms to its laws. 3. One who enjoys its *blessings*.

1. Men fell by unbelief, must be restored by faith—by confidence in God's revelations. This is indispensable to the reception of the blessings. Hence, he is emphatically a *believer*. "Repent and believe in the gospel." Faith is here the hinge of man's eternal destiny. "He who believeth not, shall be damned." "He who believeth not the truth, but hath pleasure in unrighteousness." This faith is ever combined with an humble, truth-loving disposition, because he is convinced of his own ignorance. But the unbeliever is proud, leans on his own understanding, and is wise above what is written. Hence, when its teachings accord not with his opinions, he undervalues or denies the inspiration of the Bible. It is this pride and perversity of heart which cause some to reject, and others to pervert, the gospel. The Christian does not except from his creed any part of divine truth on the ground of its being unimportant. He does not reject doctrines, on the ground that they are mysterious. This implies that man does not need a revelation. The Christian's principle is to make his judgment conform to revelation. The gospel never professes to be free from difficulty. Many things (as, for example, eating of Christ's flesh), were "hard to be understood." We read, too, of "the mystery of godliness;" and the apostle urges us to hold fast "the mystery of faith," not to reject it as incomprehensible. But he who rejects a doctrine that God has revealed, is of a carnal mind, and cannot be a Christian. Not to know all Christian truth, is, however, very different from rejecting any portion of it. The rejection of it constitutes an unbeliever. Faith regards not human probabilities, but the tes-

timony of God. Hence, a "heretic" is not an infidel in the full sense of the term, but one who holds the truth in part, and rejects it in part. Hence they are denounced in the strongest language, as "grievous wolves," false prophets, who should deny the Lord who bought them. Even those who admitted "the Messiahship," but rejected "the resurrection of the dead," were denounced as heretics. Man must bend his mind to receive, with docility, whatever may be revealed. He is to adhere to "a form of sound words," and to "contend earnestly for the faith once delivered to the saints." He is warned against seducers, who first give up one truth, and then another, and "wax worse and worse." A Christian is one who obeys the injunctions to study the Scriptures, for "*all* Scripture is given by inspiration of God."

2. The true Christian obeys the requirements which God enjoins in the Christian revelation. "Faith without works is dead."

3. The Christian enjoys the blessings promised by God in the gospel. Pardon, acceptance, &c.

Mr. Barker rose to reply at 31 minutes past 8, and concluded at 10 o'clock. He was listened to with great attention, and his calm, argumentative, and Christian manner, produced a deep effect. After a few preliminary remarks, he proceeded to the question—What is a Christian? Christians are disciples of Jesus, the Christ, first so called at Antioch. The words, therefore, were synonymous; and "disciple" signified a "scholar," a learner. Every scholar of Christ, who learns his doctrines in order to reduce them to practice, is a Christian. He observed, that the various scholars in Christ's school are *all* Christians, though differing widely in knowledge. He put this simple definition in opposition to false statements of what was necessary to constitute a Christian. Some said that a man must believe in a Trinity of persons in the Godhead. The Scriptures did not say so. Others said that he must believe in "satisfaction to Divine Justice," "Original Sin," &c. The Scriptures did not say so. Men might be *disciples* of Christ without even knowing that there was any Holy Ghost, or before knowing that Christ would die at all. Yet a disciple is called "blessed" for believing in the Messiah, prior to the announcement of Christ's death. "Every one that believeth that Jesus is the Christ, *is born of God.*" Such were Christians. They had heard of a man being "wise *above* what is written,"—but he who believed in the Trinity, satisfaction to Divine Justice, &c. must be either wise *above* what is written, or very *wide* of what is written. If the "*merits* of Christ" is a thing revealed in the Scriptures, why did not the translators put the word there?—So that the word might correspond to the thing. The disciples of Christ, for a long time, did not understand much of his teaching,—but were they not, therefore, his disciples? It was ten years after the day of Pentecost, for example, before Peter understood Christ's injunction—"Go and teach all nations." The Christians, too, differed much in opinion about days and times, &c.; but Paul regarded all as Christians, and merely said, "Let every man be fully persuaded in his own mind." All the ancient "heretics" whom he denounced, were self-condemned, bad men.

There is a distinction between *ignorance* and *unbelief*, and it would be well if preachers better understood the difference. If a man happens to differ with some prevailing opinion, they denounced him as wicked, though it might be only in consequence of a *mistake*, which would be rather his misfortune than his fault. A man is not to be charged as a "heretic," guilty of the horrid practice of "calling God a liar," because he happens to differ with another in his *interpretation* of what God says, or of what he *means* by what he *says*. He who believes in God, and Revelation, and in Jesus, the appointed Saviour of the world, and whose life and heart are subservient to the laws of Christ, is a *true* Christian. How was the *sincerity* of professors to be ascertained? Even thus—by noting the life, conduct, and temper. "By *this* shall all men know that ye are my disciples—if ye love one another." Faith, which works by love, was the root, "the new Creature" was the effect, and a new life was the manifestation. Christ made a man's fitness for heaven depend on his *doing* the will of his Father in heaven. He agreed with his opponent, that a man must have a *right* faith; but the question was, what *is* a right faith—a New Testament faith? The Eunuch baptised by Philip was to believe *right*—but what? "I believe that Jesus is the Christ—the Son of God." Nothing more. There was no mention of Trinity in Unity, divine satisfaction, original and hereditary depravity, &c. Indeed, Philip was a perfect "heretic," according to modern Orthodox notions of heresy.

Mr. Barker concluded by meeting the objections of Mr. Cooke, which he did with great force and humour. He agreed that he who received Christ was a believer in the Gospel or glad tidings; but what *is* the Gospel? He agreed that a Christian should be teachable and humble; but he was one who submitted himself to GOD—not to men. "Mysteries" had been referred to, but the Christian mysteries were so called from what they *had* been before they were revealed. But a "mystery" and a "revelation" were opposite terms. The mysteries referred to by St. Paul were *all plain* and intelligible enough. "God," who before had been manifest in creation, was now "manifest in the flesh, justified in the spirit," &c. Indeed, in the Orthodox sense, there was no mystery about it. Mr. Cooke had said, that by Mr. Barker denying that Christ came in the flesh, he made God a liar,—for God had said so. Mr. Barker replied to this by saying that it was *false*, he did not deny that Christ came in the flesh. Mr. Cooke said, that Mr. Barker denied that the Word was God, as mentioned by John. To this Mr. B. replied by saying, he did not deny that the *Word* was God, that charge was also false; but he denied that John said the Word was Jesus. Mr. Barker then concluded by an affecting reference as to the tendency of those principles which are accounted heterodox, to support the mind under the most painful suffering and the approach of death, as more particularly manifested in the death of one of the friends, which took place last night. By a dreadful accident his arm was broken, and leg torn to pieces, so that it had to be amputated near the body—his sufferings were awful, but his mind was

calm, peaceful, rejoicing in God. He told a friend to tell Joseph, that "doing good, and being good, was the whole of religion"—the pearl of great price; that he felt his principles could support and comfort his mind, and that he could say with the apostle, "Sorrowful, yet always rejoicing;"—his end was peace. Mr. Barker's concluding appeal produced a very powerful impression upon the meeting, and he was loudly cheered at the close.

On the second night, the room was again well filled. Mr. Cooke spoke for an hour and a half, commenting on Mr. Barker's speech of the preceding evening, and defending the doctrine of the Miraculous Conception. Mr. Barker spoke for an hour and a half, in reply, first answering Mr. Cooke on the Miraculous Conception, and then explaining with great clearness his views on the Atonement, and subjects immediately connected with it.

The third night commenced with some discussion between the respective chairmen as to the rules for the debate. After considerable delay Mr. Cooke proceeded. He began by speaking of the concessions he had made, saying that he had even yielded so far as to pay Mr. Barker's expenses. Dr. Lees immediately contradicted this extraordinary and totally unfounded statement. Mr. Cooke proceeded with a personal attack, in which he was stopped by the umpire. He then repeated his previous statements respecting the Miraculous Conception, and entered on the Atonement, promising to discuss it thoroughly, not confining himself to one night.

Mr. Barker then rose. After referring to his desire to keep the minds of his hearers closely fixed upon the great and important subjects of discussion, without being carried away by insinuation and personalities, he proceeded with "the Miraculous Conception," showing, in the first place, that his opponent had spent an immense amount of time and labour, in order to prove what neither he (Mr. B.) nor any other man had ever disputed. viz. that the two first chapters of Matthew and Luke were contained in the received texts and the oldest MSS. extant. Mr. Barker concluded by referring to a statement made by his opponent, to the effect that "he (Mr. B.) had, in that same place, stood forward as the defender of that Christianity, which, along with Tom Paine, Voltaire, and others, he was now endeavouring to destroy." Mr. Barker stated simply, that in all his public and printed attacks against Infidelity, he had carefully avoided introducing or defending points of doctrine on which his mind was unsettled, as he knew that herein consisted his weakness, and the strength of his opponents; but, in attempting *only* to defend a simple, rational Christianity, divested of all the clouds and mists in which a hireling priesthood had enveloped it, he always was enabled to confront and refute his opponents; and true religion, the religion of Jesus and his apostles, after every attack, stood forth in bolder relief, as every way worthy of God, as in every respect adapted to bless mankind, and bring about the glorious period which they all anxiously prayed for, when glory to God in the highest, and peace on earth, and good will to man, should universally prevail.

On the fourth evening, the discussion appears to have been carried on much in the same style, amidst no small excitement and some confusion. Mr. Barker replied to Mr. Cooke's statements on the Atonement, in a manner exceedingly satisfactory to many of his hearers. This finished the week's debate.

On Tuesday the 26th, Mr. Cooke re-opened the question of the Miraculous Conception, though he had before interfered to prevent Mr. Barker saying more upon it. Mr. Barker, after replying to the attacks of Mr. Cooke, proceeded to the Trinity, showing that the scriptural accounts of Christ are inconsistent with the notion of his supreme godhead; and all go to prove him simply a man. He dwelt on the inconsistency of the doctrine of the two natures in Christ, and showed that it involved the whole New Testament in mystery.

On the sixth night, Wednesday, Mr. Cooke again occupied himself very much with personal attacks on eminent Unitarians, and especially with charges against Mr. Barker. He concluded with some remarks in defence of the Atonement. Mr. Barker began by answering Mr. Cooke's further arguments on the Miraculous Conception, and showing how much Mr. Cooke's quotations from his (Mr. B.'s) writings were perverted by omissions of important parts. After noticing some other charges made against him, he proceeded to reply on the subject of the Atonement; and further carried forward his argument on the Trinity. His address seemed to produce great effect.

On the seventh evening, Thursday, 28th ult. the subject of the discussion was the Atonement. Mr. Barker discussed the nature of sacrifices very fully. On several occasions, the anger of his opponents burst forth in hisses and other interruptions. Mr. Cooke was always heard patiently, though often most offensive by his personalities. The remaining evenings of the controversy passed off apparently much in the same style. Mr. Cooke appears to have talked in the usual style of Orthodox speakers, whilst Mr. Barker endeavoured to follow him as well as he could, bringing his statements to the test of fact and Scripture, so as to expose their erroneous character.

On the eighth evening, after attempting to prove inconsistencies in Mr. Barker's writings, and reproaching him with his change of opinions, Mr. Cooke proceeded to say that Mr. Barker referred to the passage, "do justly," &c. the account of the day of judgment, the prodigal son, &c. to disprove the doctrine of satisfaction, because it was not mentioned; but he would ask whether the passages referred to contained the principle laid down by Mr. Barker, of faith in Christ working by love? there was no mention of anything of the kind. Mr. B. confounded the reconciliation of God to man, and man to God, together; the reconciliation in man is by subduing his carnal mind, on the part of God it is to remove a legal barrier to the exercise of pardon; it presents God to our view not only as a benevolent father, but as a righteous magistrate, of unspotted holiness and inflexible justice.

Mr. Barker, in reply, said—"His only desire was to spread Christian truth and righteousness, and he had not the least doubt

but that this end would be promoted by the discussion. He was not so anxious about the particular opinions they might form, as that they should seek for truth, as the great end and business of life; and labour, as it was unfolded to their minds, to reduce it to practice. There are abundant passages to show, that it is only sin which separates between God and man,—and that God forgives men because they consider and turn from their evil ways. Another remark he would make: it was this—that Christ being himself God, would require satisfaction to his justice; for, on the Orthodox theory, he would be equally just. And again, if men cannot suffer without others sympathizing and being affected by their sufferings, how much more must the persons in the Godhead sympathize and be affected with each other's sufferings,—if one of the persons become a victim, as God cannot be separated, and if Christ was God, then the whole God must die, and the universe must perish. Mr. Barker then answered some attacks of his opponent, and proceeded with his argument against the Trinity.

On the ninth night, Mr. Cooke was occupied in replying to Mr. Barker on the Atonement and the Trinity. Mr. Barker, in return, examined his arguments in a manner which showed much knowledge, self-possession, and calmness.

On the tenth and last night, Mr. Cooke again employed himself in attempts to answer Mr. Barker's arguments, chiefly on the Trinity, and he concluded by saying, that many of the brightest and best of characters that ever lived, believed in this doctrine, quoting the names of Wesley, Fletcher, Williams, and others.

Mr. Barker, in his closing address, entered at large on the topic of eternal torments, which he powerfully opposed. He then replied to Mr. Cooke's last arguments, and recapitulated what he had attempted to establish. In conclusion, he said "he was glad that he had been permitted to hold this discussion; he should go away fully satisfied that truth would triumph, and error would fall; he had spoken with great plainness and freedom of speech, but truth required it, and he felt it his duty to speak as he had done. He wished them farewell, and hoped that they would live to please God, and by a patient continuance in well-doing, seek for glory, honour, immortality, and eternal life."

We understand that Mr. Barker is printing a verbatim report of the whole discussion, from the Reporter's notes, which will be sold at the same low price as his other publications.

OBITUARY.

Died—On the 19th Aug. at No. 49, Joy-street, Belfast, Anne Jane, wife of Mr. Moses Porter.

Died—On the 30th ult. in Howard-street, Belfast, Cherry, relict of the late James Hyndman, Esq. aged 77 years.

TO CORRESPONDENTS.

We have been obliged to put aside an article of Canadian intelligence, and other matter, to make room for the very brief outline we have given of the discussion at Newcastle.

THE

BIBLE CHRISTIAN.

(THIRD SERIES.)

No. XI. NOVEMBER, 1845. VOL. VI.

RONGE AND THE NEW REFORMATION.

(*From the Christian Reformer.*)

EVERY great social movement has its troubles. You cannot work out your own ideas, without thwarting the wishes and hindering the efforts of others. This world is a system of mutual dependencies, in which, as action and re-action are equal, the more strenuous your labours are, the more energetic is the opposition with which you are encountered. Besides, reform, whether in Church or State, is of necessity destructive as well as remedial. The unsound parts must be healed or cut away before the body can recover its normal condition. The progress of society often resembles a birth rather than a growth, and can be effected only by throes and pangs, which excite alarm and may even endanger life.

The new Catholic Church in Germany has begun to experience troubles both numerous and severe, her conduct in which, with its natural results, will determine whether or not she is a true church of Christ, or only a degenerate offspring of human passions. The almost unparalleled success which has attended her efforts hitherto, while it has gratified the friends of religious reform, and struck astonishment into the hearts of its enemies, has called forth opposing influences of various kinds, which, for the present, minister scarcely anything else but trouble, difficulty, and fear. Yet Ronge has given signs of being able to endure and eventually to quell the storm. We have a strong confidence that he will be found to have strength equal to his day, and that the disturbances in the midst of which he has stood, will serve to develop his energies, and make the triumph of his cause more signal:

——— "strong in will
To strive, to seek, to find, and not to yield."

"Not to yield" is at the present moment both his great duty and his great difficulty. If the temptation to swerve came from any coercive power or secular blandishments, Ronge would find the task comparatively light. He well knew, when he quitted Rome, that he was going forth on no summer's-day excursion, nor on a self-interested adventure. He is armed at all points against direct assailments. Even the envenomed weapons of personal slander he has learned how to disregard. But his cause has been misrepresented. For some time, those who speak and act as if they had a celestial patent of orthodoxy for the reformation of the world, either silently watched his progress, coldly recorded the leading events by which it was marked, or gave an occasional shout of approbation after the manner and in the spirit of the "No Popery" cry of Great Britain. Ere long, however, they began to find that Ronge was not the man to do their work. For them, he stood on a wrong basis; he pursued a course which, in a measure, traversed their own. Now, therefore, they broke their silence and commenced a vigorous assault. True, they were Protestants in name. But there was something they loved more than Protestantism. Their own creeds were dearer to them than any general purification of the Church. In truth, actuated by the spirit of the Papacy, only on a small scale, and devotedly attached to their own personal infallibility, these Protestant popes could not endure to witness, in silence, a success which bound men to believe somewhat less than they had judged sufficient for salvation. They therefore pronounced Ronge a heretic. A reform not after their own pattern was not to be allowed. His creed they weighed in their scales, and, finding it wanting, they assailed his righteous efforts as destitute of the essential element of Christianity. This assault from without might have been of less consequence, had it not found or called forth a correspondent movement within the precincts of the new Church. That Church was, and in a degree still is, made up of dissimilar elements—of persons of diverse shades of opinions. At least, if there were members of it who stood on the verge of an extreme rationalism, there were also a few others who were on the border-ground of an attenuated or transcendental Trinitarianism. None were Athanasians. Al-

most every form of the old Trinity is obsolete in Germany among thinking men ; but with the timid, the conservative, with those whose temperament inclines them to devotion rather than thought, a sort of quasi-orthodoxy may be found to prevail even among the class of German church reformers ; at least, some vague notions touching the deity of Christ linger behind, operating in quiet times more on the feelings than the intellect. These shadowy forms of, for the most part, obsolete realities, were awakened into activity by the regrets, fears, and condemnations expressed by the creed-religionists, and have produced discussions, heats, and even something like a schism in Ronge's Church.

It would, we think, have been well had that distinguished man disregarded these attacks. By noticing them he seems to us to have played the game of his opponents. However this may be, the different confessions of faith, to which this excitement gave birth, are very instructive as to the prevalent state of religious opinion.

It was only the second-best position which Ronge, on commencing his Church, had the wisdom or the ability to take up. That position was a short, simple profession of faith. His creed, as being short and simple, afforded him the opportunity of gathering converts from a wide region. The basis of a church varies inversely with the magnitude of its creed. The smaller the creed, the larger, and at the same time, the more secure the church. And had Ronge gone forth with a simple profession of Christianity, without publishing any set formula of belief, he would have had less trouble and a yet more ample success. But he put forth a creed, and so challenged observation to his doctrinal opinions. In consequence, his reformatory efforts are hindered and checked by disputes of a dogmatical kind. Yet Ronge intended to conduct no dogmatical movement. His, as conceived by himself, was a practical, not a speculative reform. This is its essential character. The question of opinions has been thrust upon him, and the sooner he leaves it to die of itself, the better. With this conviction, we are sorry to see that numbers of his Church talk of a general council which is to settle what the faith of the new Church is, or is to be ; as if councils had ever settled anything but their own incompetency and uselessness.

Meanwhile, it is safe to predict what the creed of the new Church will not be. It will not be orthodox in any, even the most modified, sense of the term. Let the reader form to himself a just conception of the origin and nature of this movement. It takes place within the Catholic Church, and it is a natural and necessary result of the progress in Germany of religious ideas and of general culture. For a long time, those who watched events in the religious world have wondered, that no such movement took place within the bosom of Catholicism. The German Protestant clergy had, by their industry, research, learning, and free speech, produced among at least the more enlightened members of their Church, a complete revolution in matters of religion, causing the old forms of orthodoxy to be generally repudiated. It was well known from their writings that Catholic theologians had partaken in the general reform. How, then, was it that in the Catholic community there was no outward and popular manifestation of these great changes? The new German Catholic Church solves the difficulty. It is the offspring of methods of inquiry and modes of thought, which have now been in operation in Germany for more than half a century. Ronge is the child of religious reform, and will not prove undutiful or ungrateful. "The hour" has produced "the man," and the man will advance the tendencies of the hour. This Church is a new triumph of the Lutheran Reformation. Catholicism is still under the spell of Luther's words, and is now beginning in truth to reform itself. Who can say that it will not give important lessons to Protestantism in return for what it has learnt, teaching those who still cling to salvation by opinion, to throw off the shackles of the schools, and to own no Master but Christ?

We shall confirm the tenor of these observations, and aid the reader in forming an opinion of the doctrinal tendencies of this new phase of Catholicism, if we subjoin one or two of the formularies of faith that have been put forth by Ronge and his followers.

His original aim appears to have been purely of a practical nature. The question of belief, however it may have been settled in his own mind, stood not prominently forward in his first reformative endeavours, but was forced on him by extraneous influences. He thus states his ori-

ginal intentions, as well as the motives by which he was actuated :—

"I come forward against the Romish hierarchy, because by them my dignity as a man was weighed down, and I was degraded into a dishonourable slavery.

"I come forward against their tyrannical dominion, because I have been hindered by them in the fulfilment of my duty as a teacher of the people.

"I come forward against the tyrannical power of the Romish hierarchy, because I am convinced that what they call religion is not pure Catholic doctrine, is not a doctrine which can make the people happy ; that the Romish hierarchy do not teach and observe the fundamental doctrines of the religion established by Christ, but have introduced abuses and propositions fitted to undermine both the spiritual and the secular welfare of the people, and to forward only the power and the riches of a privileged caste of priests, at whose head stands the bishop of Rome.

"Finally, I come forward against the tyrannical dominion of the Romish hierarchy, because their teachings are directed to divide and oppress the nation to which I belong."

Even this declaration, however, contains an element which could, in the progress of their work, hardly fail to lead the reformers to the question of Christian doctrine as the alleged essence of the religion of Jesus. Czerski, in January of this year, expressed himself in the matter of religious opinion in this simple form :—"We all believe in one God, the Creator of heaven and earth ; we all believe that this Creator has revealed himself and his law to the world through Jesus Christ ; we all believe that we shall have to stand before the judgment-seat of this divine Saviour to give an account of our stewardship ; and are we not all baptized into the one name of Christ; are we not all, by the holy Supper left us by Jesus Christ, invited to a brotherly union ; and shall we any longer desecrate and destroy this holy brotherhood by traditions and commandments of weak, sinful men, and allow ourselves, the heritage of Christ, to be split into different and hostile parties ?"

Ronge himself, in the same month, made these declarations:—

"We pronounce ourselves free from the Bishop of Rome.

"We claim entire liberty of conscience, and disallow all coercion, all falsehood, all hypocrisy.

"The foundation and the substance of Christian belief is the Holy Scripture.

"The free investigation and interpretation of the Scriptures must not be restricted by any external authority.

"As the essential contents of our doctrinal system, we put forth the following symbol:—I believe in God the Father, who created the world by his almighty word and governs it in justice and love. I believe in Jesus Christ our Saviour, who has redeemed us from the slavery of sin by his doctrine, his life and his death. I believe in the prevalence of the Holy Spirit on earth, a holy Catholic Church, forgiveness of sins and eternal life: Amen.

"We recognise only two sacraments founded by Christ, Baptism and the Lord's Supper. We hold the baptism of children. The Supper, according to the ordinance of Christ, will be received in both kinds (the bread as well as the wine, of which the latter is not allowed by Rome to the laity). We recognise in the Lord's Supper a meal commemorative of the sufferings and the death of our Lord and Saviour Jesus Christ. We reject auricular confession. We see in marriage a divine ordinance, and therefore a state honourable to man, and esteem the blessing of the Church thereupon. We believe and confess that Christ is the only Mediator between God and men, and therefore reject the invocation of saints, the worship of relics and images, indulgences, and pilgrimages. We believe that what are called good works have worth so far only as they proceed from a Christian disposition of mind. We believe and acknowledge that the first duty of a Christian is to manifest his faith through works of Christian love."

This, which we venture to declare a "good confession," has, in substance, found general acceptance. On the 12th of February, the German Catholic Church at Leipsic, having been formally constituted, adopted the Breslau Confession already published in this work, with additions which recognised only two sacraments, Baptism and the Lord's Supper, and so brought that formulary into strict agreement with the one that has just been given. The concluding paragraph of this acknowledgment runs thus, showing on how liberal a basis these enlightened reformers are proceeding—"All these determinations are not laid down irreversibly for all times, but may be altered according to the convictions of the Church as they may prove to be at any future period."

From a German periodical we learn that a German Catholic Church was, towards the end of last year, founded in London, who sent their confession of faith to Ronge, which is in substance the same as those that have been laid before our readers; but as Englishmen will naturally feel a peculiar interest in this community, we subjoin a brief statement. The authoritative declaration has for a heading the words, "The Second Reformation," and for

a motto, "The Gospel of Christ is no law of ceremonies." Then comes the creed, which runs thus: "I believe in God, the God of heaven and earth, and in Jesus Christ, his Messenger, our Messiah, who proceeded from the Holy Spirit, was born of the Virgin Mary, suffered and died for us, and rose in the power of the Almighty, who exercises judgment over the quick and the dead. I believe in a holy Catholic Christian Church, communion of all good men, pardon and forgiveness of sins, and the life everlasting: Amen." Then comes the Lord's Prayer. There follows the attestation—"I know I am ever in the presence of God, the Eternal and Infinite Being; I will speak the truth, so help me God. His grace be upon us: Amen."

Krebler, a Roman Catholic priest, educated in the University of Breslau, a man of distinguished learning and great ability, who has recently joined the new church, thus announces in substance the faith, as well as the aims, of that now most widely-spread community: "What we want is truth, peace, religious freedom, blended with love and concord. Therefore have we separated ourselves from Rome, where these things are not to be found, but the contrary. These qualities, however, do we wish to foster one among another—this is our immediate aim; a more remote, a yet nobler, our ultimate aim, is a union with our Protestant brethren, so as to form one Church which may unite all Germany, all Christendom. But on what foundation do we desire to build this temple? On no other than on that which has been laid in Jesus Christ, the way, the truth, and the life, without whom no one comes to the Father. But not Christ as Rome sets him forth, which buries Christ under a heap of dead propositions; not of the dead letter, but the living, the risen Christ, who reigns in the heart. To this Christ, hearts in the Romish Church have hitherto been insensible; but now they are awake, now they live in him, and through him they possess peace, love, concord, truth, and religious freedom."

Another clerical convert, Pirazzi, speaks thus: "For the first time have we assembled as an independent community, in order to give a distinct and public testimony of our religious convictions, and of the doctrine which we recognise and acknowledge as the true doctrine of our Lord and Saviour Jesus Christ. This doctrine, in its original condition, purified from the errors and

falsifications of later times,—this primitive divine word, originating with Christ and his apostles, is that which will be preached and taught among us; no earlier or later devised human system, no new views brought to light by us."

Krebler, in the passage just cited, expresses a desire that a union should be effected with Protestants, so as eventually to form one great comprehensive Christian Church. It is only, however, as an ultimate end that this is desired. At present, an intimate connection with Protestants is avoided, and we think wisely. The cause which is purely Catholic in its origin, might, in some quarters be hindered, if not compromised, by a junction with the old assailants of Roman Catholicism. Meanwhile, there exists between the bulk of the Protestant body and the new Church the most brotherly affection, and Protestants of all classes manifest a disposition to render to the German Catholics every aid in their power. The Governments forbade Protestants to allow Ronge to use their places of worship. Some of the churches had the courage to declare that in conscience they could not but grant the solicited boon. Donations of money, sometimes to a large amount, have been spontaneously made by the Protestants to their reforming brethren. But the most pleasing proof of good-will, which is very common, is found in a presentation of plate by the former to the latter, suitable for the administration of the Lord's Supper after (in substance) the ordinary Catholic usage. How delightful a contrast is this liberality, in comparison with the narrowness which, in this country, leads dominant sects to employ every weapon against young communities, whose faith and practice are dissimilar to the fashionable orthodoxy.

Yet the Rongists have formally decided, much as they are in want of priests, to supply the spiritual wants of the hundreds of churches that exist, and are every month coming into existence, not to seek for clergymen among ordained Protestant ministers. The reason they assign for this self-denial is characteristic of their views and aims. An ordained Protestant minister, they say, is pledged to the old, and, as they regard them, antiquated creeds, and can scarcely have that freedom of mind which is the essential element of the new Church. Determined thus to avoid all human leaven and to learn exclusively of

Christ, the German Catholic Church gives a fair promise of realizing a degree of religious freedom, and developing a form of Christian truth, far superior to what the popular sects of Protestantism have yet attained or even perhaps desired.

The excitement that has attended the efforts and success of Ronge can be known and appreciated by those only who have followed the movement step by step, seen how very numerous the publications are that the press has poured forth, heard or read the stirring addresses that have been delivered, witnessed the enthusiasm of towns, villages, cities, in every part of the wide and very diverse country which passes under the general name Germany, and known that men of all classes, high and low, have hastened either to join the new Church or to render it warm and effectual aid. In a country like Germany, where the popular mind has outgrown the social institutions, and where, for the most part, an uneasy, not to say jealous, feeling prevails between the governor and the governed, such an excitement as this could not be unaccompanied with peril. Unhappily, the King of Saxony was led to publish, on the 17th of July, a decree which at least bore the appearance of being an invasion of religious liberty. We translate a few sentences of this important document:—

"The attempts that have been made to set aside or to alter the General Confession of Faith, which attempts have for some time manifested themselves in the bosom of the Protestant Church, and have lately been undertaken in our own country, have had a direction which is of a nature to excite a lively solicitude in all those who have the good of the Church at heart. Without doubt there belongs to each citizen an entire liberty of conscience, and all constraint in this matter is interdicted. The greater is the reason why the Protestant Church should place its strength in liberty of conscience, in the diligent study of the sacred Scripture, and in the free progress of the community. But if the attempts and the labours which have been put forth surpass the limits of liberty of conscience, then it will only be too easy to undermine the faith so deeply spread among the people, and to do harm to the Word of God, of which the Protestant Church is the faithful representative. Then the liberty of individuals will lose all protection. They will be obliged to submit to the yoke of a pretended majority, and to the decrees of an unlimited arbitrary will. Unity and strength will no longer exist in the Church; on the contrary, they will be torn and destroyed; in a word, the general Church may be reduced to a sect.

"In order to avoid these evils, it is ordained that the Confes-

sion of Augsburgh shall be maintained intact, and that nothing, whether in private or in public, bearing against that Confession, shall be done. Opposition is to be given to every attempt to found societies or hold meetings in which the Confession of Augsburgh shall be brought into question. Such attempts are interdicted and will not be allowed."

The wisdom of issuing this State document is on a par with the soundness of its reasoning. Its appearance became the signal for the outbreak of discontent and disaffection. The fundamental and the dearest liberties of the people seemed to be assailed. Prince John, Duke of Saxony, and brother of the King, who is a zealous Roman Catholic, was held to have exerted great influence in causing its publication. Accordingly, when, a short time after, he appeared in Leipsic, he was received with the most decided marks of dissatisfaction. The manifestation of that disapproval was long, if not violent, and unhappily led to the employment of force on the part of the military, which occasioned the loss of several lives. This event is the more untoward, in consequence of the peculiar relation in which the King of Saxony stands to the greater part of his subjects. He is himself a Roman Catholic, while 1,750,000 of those subjects are Protestants, and only 30,000 belong to the same church as the Monarch; and the circle of Leipsic contains 2000 Roman Catholics, but nearly 400,000 Lutherans or Protestants.

The immediate result of this effusion of blood, which is in itself to be most deeply deplored, has been to occasion a great increase of difficulty and much distress of mind to Ronge and his associates. The aspect of the Government has assumed a decided frown. But the melancholy event has also increased the determination of the people; and we are of opinion that this intervention of a foreign and destructive power will ere long be proved to have given fresh vigour to "the New Reformation," and prepared the way for its achieving yet more signal triumphs.

BELFAST UNITARIAN SOCIETY.

The approach of the annual meeting of the Belfast Unitarian Society has already led a correspondent in the last number of the *Bible Christian* to consider its state and prospects, and to throw out several suggestions for its increased efficiency. No more important subject connected

with the progress of Unitarianism in this country could engage our attention, and we propose to devote a page or two of our present number to further suggestions; not in the belief that we can clearly perceive the course that ought to be pursued, but in the hope of leading others to inquire, consult, deliberate, and thus remodel an association which, if judiciously organized, and conducted with united and unflagging zeal, would contribute powerfully to the support and spread of pure Christianity in Ireland.

And here let us pay a tribute of thanks so justly due to the few who have for years, amidst difficulties and discouragements that would have disheartened others, conducted the affairs of the society, and, so far as the means at their disposal would permit, circulated tracts, and otherwise contributed to the defence and spread of our despised faith. Even the periodical for which we write is indebted to their zeal for its existence, during the last seven years. In any remarks, therefore, that we make, no censure is expressed or implied, so far as their labours are concerned. Much has been done, but more, far more might be effected; and in any measures that may be adopted for the extended usefulness of the society, none will more heartily rejoice than its present committee. And now for our suggestions.

Why should a society designed to comprehend all the professors of Unitarian Christianity, in Ulster at least, be called a *Belfast* society? May not this very name, serving to restrict its operations and limit its contributors, have operated to prevent that extended support which it has sought? With the exception of the Irish Unitarian Society, which might more properly be called the Dublin Society, it is the only Unitarian association in this country; and we think that its name should indicate something of the extent to which its operations are designed to reach.

Why are ministers, if not by a distinct rule, at least by the practice and the distinct understanding of the society, excluded from its committee? With as little idea as most of our neighbours of any peculiar dignity or sanctity attaching to the clerical order, we are yet of opinion that it is both wise and expedient to have men set apart for the particular business of conducting religious worship and communicating religious knowledge. In this, we presume, all the members of the society would agree with us;

and why then should the ministers of our body be excluded from a share in the management of the society's affairs? It may be said that they form a distinct committee, entitled *par excellence* "the consulting committee;" but that committee is, and has been for years, a mere name;—they never consult, they never meet. The fact that no ministers are on the committee of the society affords an excuse, if any were sought, for the little interest they take in its affairs. Might it not be well to change the practice in this respect—to invite ministers from town and country to join in the management of the association—that thus the ministers and laity might work together for the promotion of those principles which we trust are alike dear to both?

Again, the Depository is established for the sale of Unitarian books and tracts, yet how seldom is a new book or a new tract to be seen on its shelves; sometimes months will elapse before a popular tract can be had, and we know at this moment more than a dozen recent publications, distinctly Unitarian, that have not yet reached it. Might it not be advisable to have a prompt supply of whatever new works issue from the Unitarian press, whether tracts or larger volumes, and to publish periodically—perhaps once a month—a list of new works that have been received, so that those seeking for such publications might know where to go, and what to ask for when they go?

There is no more common or more efficient means of imparting information in our day than by the circulation of tracts. In this department the society has done something, but not much. There has been no issue of tracts suited to the times, if we except two or three which owed their origin to accidental circumstances. To what more important work could the committee apply themselves than to the publication of a series of tracts, bearing on the leading doctrines of our faith, and illustrating their beauty, power, comfort, and strict scripturality?

There is another, a more expensive, but not a less important business to which we think the committee should give their attention; it is to seek for persons—there are such to be found—whose heart yearns for the means of preaching the doctrines of pure Christianity, but whose resources are not sufficient to meet the expenses of a collegiate education. Such a plan exists, we believe, in connexion with the American Unitarian Association, and we

think that a similar course, if adopted here, would tend materially to strengthen our cause, by bringing forward persons devoted to the work, for supplying the new societies that are growing up here and elsewhere. At no time was it more deeply felt that while the harvest is plenteous the labourers are few; and while we should pray the Lord of the harvest to send forth labourers, we should at the same time use reasonable means whereby they may be fitted for the work.

We might add a suggestion on the necessity of engaging more largely in missionary efforts, but we believe that the committee are fully alive to the importance of this work, and only wait for the means and the opportunity to engage in it with zeal.

We will not believe that the only Unitarian society in Ulster, the only association embodying our free and rational faith, will fail to receive the hearty and generous support of a liberal people. Let the case be fairly put to them—show them how much they spend needlessly on the luxuries of dress, meat, and drink—how little they spend on religion—how much of their property they sacrifice to vanity or lust—how little to God; and they will yet prove themselves worthy stewards of that faith with which they have been entrusted.

Why is not our anniversary meeting held at a season of the year when we could hope to see our friends from the country, and receive their hearty greetings? April or May would surely be more suitable, if we expect many from a distance to attend. This year, however, it must be in November, and let us hope that everything will be done to render it an interesting and profitable meeting, calculated to animate old friends with renewed zeal, and gather round our cause those who, while they have professed to be with us, have hitherto regarded the society with cold indifference or captious discontent.

GOD'S PROVIDENCE IN THE WATERS.

BY REV. A. P. PEABODY.

JOB xxxiii. 28: "Hath the rain a father?"

THESE words are from that ineffably sublime portion of the book of Job, where the Almighty himself is introduced, to quell the doubts of his sorely afflicted servant, and to confound the sophistry of the miserable comforters,

who had only added to the patriarch's sorrow. I can hardly conceive of one's reading this portion of sacred writ, without a feeling, too strong to be overthrown by argument, that it flowed, immediately or indirectly, from divine inspiration. The earliest Pagan poem extant is Hesiod's "War of the Gods,"—a metrical narrative of fierce conflict among those jarring powers, in whose sway the ancient heathen cantoned out the universe, as into a multitude of petty kingdoms,—a poem, in which the gods are represented as exhibiting every fiendish and brutal passion, without a single ray of moral beauty, or any vast and commanding attribute. From a much earlier time, from the world's rude infancy, there has come down to us the book of Job, in the not improbable opinion of many critics the oldest book in the world, bearing evident marks of having been composed among a tribe of tent-dwelling shepherds, its hero in all externals exceedingly like an Arab *Sheikh* of the present day. And yet how grand, how pure its theology, presenting to us the image of one supreme and all-perfect Divinity, who shews Arcturus and Orion their path, and, at the same time, forms the dew-drop,—on whom alike the vast leviathan and the young raven wait for their food! Where else are the various voices of nature, and the tribes of animated being, made so eloquent in praise? Where else are we so made to feel the perfect Providence of our Father, except in the simple majesty of our Saviour's declaration, "The sparrow falleth not to the ground without him"? Now it matters not, whether the book be history, or whether Job be an imaginary personage,—whether the contents of the book were actually uttered, or (which is doubtless the only tenable theory) whether they are a disquisition upon divine things thrown into a dramatic form. These sublime passages carry their own proof with them, that they were written by the inspiration of the Most High. I know that, untaught from above, neither that old Nomadic chieftain, nor any wandering minstrel of his tribe, could have struck those notes, with which every devout heart must vibrate in unison while time shall last, and which the modern poet can copy or imitate but inadequately. The doctrine of inspiration can be sustained by laboured argument, and stands the test of the closest reasoning; but in reading such passages as this, it flashes upon the

mind with an intuitive conviction, which the strongest array of argument could hardly dislodge.

The Scriptures invite us to the religious contemplation of nature; and we may there find rich and copious illustrations of those divine attributes, of which we indeed get our clearest knowledge only from revelation. Let us now look at the phenomena of rain, as illustrating the beautiful simplicity of nature's operations, and the divine skill and the careful Providence of her God and Father.

First, let us consider the division of the earth's surface into land and water, and mark how perfectly adapted it is, both in relative quantities and the distribution of each, to promote human health, comfort, communion, and enterprise. The land is divided by larger and smaller bodies of water into continents, kingdoms, provinces, districts, and neighbourhoods, of an extent proportioned to the natural habits and wants of society. The water is gathered into oceans for the highway of nations. It indents the shore in bays and creeks, that the freight of commerce may be borne into the bosom of population, and safe havens afforded for sea-tossed navigators. It radiates from the shore hundreds and thousands of miles in rivers, that by the kindly interchange of products the dwellers in every clime may enjoy the fruits of all. It branches into streams and rivulets, to irrigate the meadows, to twine among the valleys, and to laugh by the poor man's door. And then, in babbling brooks and hillside fountains, it gladdens the lonely wayfarer, and enables the poor cottager to fill fresh and sparkling the cup of frugal hospitality. Sometimes it falls from a stupendous height, to shoot over the wheels of those mighty Babels, that make the wealth of nations; then it gently lends its current or its wave to the safe and quiet navigator; and then again, swollen by vernal rains, it rolls on its expanded bosom whole forests from their birthplace to the builder's axe.

Now, this distribution of the waters, though permanent, and the subject of man's most confident calculation, results from no permanent arrangement of any portions of matter. Every drop in the ocean has been, many times over, transformed into invisible vapour. The river is not the same to-day, that it was yesterday. The spring, never known to fail, renews itself every hour. All are wasting; and yet all supplied. The ocean replenishes the fountain;

and the fountain goes to fill the ocean. The river pours its stream into the vast sea; and soon those self-same waters, through torrent, brook, and rivulet, reach the river again. Through the whole there is an unceasing waste and yet unceasing fulness. In the human body, the blood incessantly flows in upon its reservoir, and is as constantly thrown back in smaller and still smaller streams to the very surface and extremities. And such is the pulsation of the waters for the life and health of the race,—the ocean, the vast heart;—the rivers, the veins;—the clouds of heaven, the arteries:—the brooks and streamlets, corresponding to those capillary vessels, which carry the rose-tint to the cheek of youth and beauty. And, as in the human system, so in that of the waters, the life depends upon the circulation. Did not the fountain hasten to the river, it would be death to drink of it. Did not the river speed to the ocean, pestilence would brood over its bosom. Were the ocean without change, no living thing could dwell in its depths, or navigate its surface. But the waters, by their ceaseless circuit, are made the life-blood of creation, bearing the Creator's blessing to every tree, and flower, and blade of grass, and to "everything that hath breath."

And now, to solve the problem, how this immense ocean reservoir shall be distributed and gathered in again, so that the ocean shall be always wasting and yet always full, and every rivulet flowing away, and yet never ceasing to flow,—what complex machinery, what a din and whirl of countless and cumbrous engines would human science devise! What immense cisterns of substantial masonry, what a vast and imposing array of mechanical agents is put in requisition for the supply of a single city from one of God's reservoirs! Yet hardly have skill and science accomplished their utmost, when some defect reveals itself, and the machinery ceases to play. But mark the majestic simplicity, in which God works. The rain, the quiet, gentle rain, is both child and parent of the ocean. The same drops that have made the violet bloom, and the little hills rejoice on every side, float our navies, and sustain the leviathan of the deep; and from the surface of the ocean, in the clear, warm sun-light, are gathering those fertilizing drops, which make the desert glad, and revive the hope of man.

The system which we are considering is also self-ad-

justing, full of mutual compensations and offsets, so that the very circumstances that create the need of rain, tend to bring the supply. As the sun broods over the ocean, vast quantities of water are continually changing into vapour, and forming themselves into clouds, which, like aerial burden-ships, float away with their freight of bloom and harvest-wealth. Wherever upon the land the sun has lain with withering heat, there the air necessarily becomes rarified, a partial vacuum is formed, and the clouds rush in to fill the void, to revive what was ready to perish, and to dissipate the seeds of contagion and pestilence, which might have lurked in the last breath of summer.

But, to supply the evaporation of the ocean, more rain is needed than men need, or could endure in their fields or about their dwellings. Mark then the beautiful provision, by which the uninhabitable mountains are made, as it were, the ocean's cradle. There the

> "Signs and wonders of the elements
> Utter forth God, and fill the hills with praise."

The clouds, being much lighter than the lower strata of the atmosphere, for the most part seek its higher region, and are borne by its currents within the attraction of the mountain-tops, where, amid unceasing thunder and eternal foam, or in snow and hail, they discharge their burdens, and form those fierce, wild torrents, which, as they approach men's dwellings, grow deep and broad, tame and gentle, so that the very stream which had rolled huge crags and uprooted primæval forests from the mountain side, can be resisted by the feeble stroke of the oar, or turned whithersoever man will, to aid him in the labour of his hands. This laboratory of the waters where man can never dwell, and this diffusion of them on their passage thence wherever man does dwell, seem to me one of the most beautiful arrangements in the economy of nature.

How sublime, how perfect this circuit of the waters from the ocean to the mountain-top, from the mountain-top to the ocean! With what harmony do they perform their movements, so unobtrusively, so quietly, that the unobserving have no conception of the wondrous process that is taking place above and around them. Man works with observation; God in silence. In his operations, there is no audible voice; but in the beautiful figure of

the Psalmist, "their line," their chord, the vibration as of a harp-string, "has gone out through all the earth, their words to the end of the world."

"Hath the rain a father?" Who can ask in doubt? Who, that professes to have a reasoning soul, could look for such hidden harmonies in a chance world, in a fatherless universe? Who can trace the movements of nature, without knowing that she is not her own, but her Father's? Yes; and our Father's: for, in all these arrangements of the outward creation, what faithful care is taken for man! How constantly are his well-being and happiness had in view! In how many ways and forms is he encircled, as it were, in the arms of a motherly tenderness, so that, in all the touching and beautiful provisions for inferior tribes of being, the voice is sent home to us, "Shall he not much more care for you?"

I have thus spoken of one department of the divine operations around us; but have spoken of it, not for its own sake, rich as it is in curious and delightful interest, but as one of the forms of the divine presence. I call you to the contemplation of the works of God, only that you may look through them to Him. Nature is a garment, in which God reveals himself to the thoughtful and devout, while it hides him from the heedless. But, whether we see him or not in this drapery of his works, God is drawing unspeakably near to us. To look abroad upon a day like this, to be awakened by such strains as welcomed the dawn this morning, to watch the thin mist as it melts away before the first beams of saffron light, then to mark ray succeeding ray, till the whole eastern heavens seem a sea of molten gold, then to see the sun's full orb uprising, gilding the tree-tops and the distant hill-sides, shining on the dewy fields and making every dew-drop a rainbow, and then to see every spot which human feet have not worn bare, clothed with verdure, and countless birds and insects rejoicing in their Maker's smile,—oh, it is as if eyes of God were all around us, as if his joy-giving spirit were pleading with our hearts to make themselves his, and with a pathos more pungent than rebuke, crying shame upon us for remaining the only objects that will not reflect back the Creator's image. Would to God that we fully felt the presence, in which we believe; for we cannot doubt that the ultimate design of the order and the harmony of nature is, that they may serve to God's spiritual children

as the type of that beauty of holiness, which glows in the prayerful heart, and breathes in the consecrated life.

But if God be thus present around us, is he not much more within us? If he gives the former and the latter rain, will he not much more supply the dew of his grace? Can it be, that he thus, in outward nature,

> "Lives in all life, extends through all extent,
> Spreads undivided, operates unspent;"

and yet is less actively present in his universe of mind—in these souls, to which nature is but a handmaid, and the earth a cradle? No; His spirit is with us in our homes, on our daily walks, on our posts of duty. It refreshes us in weariness; it strengthens us for conflict.

> "His is that gentle voice we hear,
> Soft as the breath of even,
> That checks each fault, that calms each fear,
> And speaks of heaven.
> And every virtue we possess,
> And every victory won,
> And every thought of holiness,
> Are his alone."

And, if our souls indeed thirst for the living waters, then will they drop as the rain, and distil as the dew, reviving every plant of our Father's planting, bringing up, "instead of the thorn the fir-tree, and instead of the briar the myrtle."

But, as in the natural world God sends showers where they are the most needed, so is it the law of his spiritual influences, that they shall be the most richly bestowed where their want is the most deeply felt. It is oftentimes not till every particle of arid dust, and every withering spear of grain, seems to send upward its agonizing prayer, that God opens the windows of heaven, and unbinds the treasury of the clouds. And so, when the sun of worldly prosperity, and the scorching winds of passion, have withered the germs of virtue and piety in the heart of man, it is not till the soul feels its barrenness, and thirsts for the dew of heaven, it is not till the heart and the flesh cry out for God, that he pours forth the effectual influences of his Spirit, and strengthens that which was ready to perish. In the spiritual, as in the physical creation, the law is, "Ask, and it shall be given you; seek, and ye shall find." And the promise stands recorded, "Every one that asketh, shall receive; and he that seeketh, shall find."

LETTER ON AMERICAN SLAVERY.

To the Editor of the Bible Christian.

Dear Sir,—I have read the article entitled, "Character and Claims of Seafaring Men," by Dr. Dewey, in your number for September, with mingled feelings of pleasure and of sorrow.—Of pleasure, because of its beautiful and eloquent appeals in behalf of a class of men eminently entitled to the sympathy and kind offices of all their brethren, in all countries.—Of sorrow, that a man so largely endowed by God with talents of a high order,—with an intellect highly cultivated,—and with fine feelings, capable of being made instrumental in promotion of the highest happiness of his race, should be deaf to the cries of three millions of his fellow-men in his own country, who are appealing to him for that assistance which he is so well able to afford them, to help them to shake off the galling chains in which they are physically and mentally bound. If appeals to the philanthropic and religious feelings of mankind, on behalf of seamen, be worthy of commendation,—and who is there that will not accord to those who devote talents in so noble a cause, a high meed of approbation,—how much more deserving of praise and honour would Dr. Dewey be, if, in addition to these worthy labours, he spent a portion of his time, and expended some of the glowing thoughts of his mind, on behalf of his coloured brethren in the land of his birth. He feels that seamen are a class of men highly useful in the world; he knows they are generally greatly neglected by society; he is anxious to do his part, in calling the attention of his country to the necessity of doing something to instruct and elevate a class which contributes so largely to the general comfort and happiness of society; and, in his efforts thus to do good, I hope he may be eminently successful. Already a great deal has been accomplished, particularly in America, for seamen. "Sailors' Homes" have been established in many places. Perhaps there is no man living who has laboured with more zeal on behalf of sailors than my friend Mr. J. S. Buckingham, who has brought his long practical knowledge of their habits and feelings to bear upon the subject; and who has pointed out practical means of saving them out of the hands of "land sharks," who rob them mercilessly of both money and character. It is a noble work for Dr. Dewey to be

engaged in, when he endeavours to awaken public sentiment in favour of seamen. But if little pains be taken by society to guard the morals, and improve the religious feelings of seamen, there is literally nothing at all done in these respects for the poor slave. On the contrary, in America, in that land which sends out missionaries to all quarters of the earth, to preach the glad tidings of the Saviour's love to all who have never heard the news, the coloured man is studiously prevented from acquiring a knowledge of that Bible, which his oppressors hypocritically tell the world they are anxious to make instrumental in enlightening the whole world. Dr. Dewey well knows this to be true, and yet he is not only silent in view of this great wickedness himself, but he makes himself conspicuous in his country among those who condemn the labours of the abolitionists, who are the only men found willing to cry aloud in behalf of the three millions of God's down-trodden children in the United States of America. If these men, feeling keenly for the wrongs of their coloured brethren, are not always careful to use silken language in their condemnation of those who turn God's image into a chattel, an article of merchandise; who tear the flesh off the backs of their sisters and brothers; who tear the husband, and wife, and their children asunder, at pleasure,—out comes Dr. Dewey in denunciations of them; and, although he professes to abhor slavery, he throws the full weight of his influence into the scale with the man-stealer, who, instead of being offended at his gentle whisperings of rebuke, so very gentle as not even to ruffle the proverbially hasty tempers of these haughty criminals, look upon him, and all who pursue a similar course, as their best friends; and justly they look upon them as such, for these lull the consciences of the wrongdoer, they allow him to imagine that even religion sits complacently by while he outrages his brother, and spits defiance at God, and leaves it to himself to determine whether he shall ever "do justly and love mercy." No time for performing these duties is to be hinted at. The *peculiar* nature of slavery in America makes it necessary to throw the veil of charity over the acts of the enslaver, and even those who declare that "Slavery is the corner-stone of republican institutions, and that they hope it will be maintained to the latest generations," are to be taken warmly by the hand, and accounted good Christians. Is there no way,

my dear Sir, in which the Unitarians of these countries can act, so as to convince their brethren in America, that such a course of conduct is disgraceful to our profession of Christianity, that it is totally and entirely opposed to Christianity, and that we cannot, in any way, sanction it. I believe there is a way of effecting this object, a way that is just in principle, and charitable in action; and which, if adopted by us, will prove of incalculable advantage to the cause of freedom in America. It is simply by making our feelings on the subject fully known. When Americans visit our country, let us not be "mealy mouthed" with them on the subject of slavery; let us make them *feel* that we abhor it, and that we look upon it and its abettors as disentitled to our kindly regard; that we cannot shake hands cordially with a man-stealer; and that we look upon the minister who palliates his crime, as a man unfit to take his place in our pulpits, as a bad expounder of the precepts of our blessed Saviour, part of whose mission on earth was, to "undo the heavy burthens, and let the oppressed go free." Let all our intercourse with our American friends be of this character; and, if we do not touch their hearts, and make them feel that they are criminal in the sight of God and man, so long as they neglect active exertion and preaching "in season and out of season," in order to free their country from the curse of slavery, we shall at least be doing our duty. And, as has been said by an eloquent abolitionist in America, "We are not sent into the world to emancipate the slave: we are sent into it to do our duty." "Duty is ours; consequences God's."

While reading Dr. Dewey's address on behalf of seamen, I was strongly impressed with a feeling that almost every sentence of it was peculiarly applicable to the poor slave in his own country, and I ardently wished that talents such as his should also be devoted to his claims. As I read, I marked passages, intending to quote them and comment on them; but the intelligent reader would readily see that the entire discourse was applicable, in a yet stronger degree, to the three millions of his countrymen held in chains, than to the one hundred and fifty thousand seamen, on whose behalf he more particularly appealed to his audience. I shall note but one or two passages. Dr. Dewey asks, "Are we willing that our food, clothing, comfort, or luxury, brought from the other

side of the world, should be purchased at this expense? Alas! how many of the enjoyments of the world *are* obtained on this terrible condition! On how many of our garments is the spot of blood! On how many of them fall the sweat and tears of uncompensated toil! Into how many of our luxuries is infused the smart of human anguish! We do not bring this near to us, else we could not bear it." This passage, in allusion to the seaman's privations, is eloquent and touching, but it loses its force when we know it is uttered in a land whose laws keep in cruel bondage, and make merchandise of, three millions of slaves. If my voice or my words could reach Dr. Dewey, I would implore of him as a man, I would *demand* of him as a Christian minister, to come forward with equal zeal for the suppression of the greater evil, and, by his sincerity in this respect, convince the world that he is really desirous to please God by serving his fellow-man. My words will be read, I hope, by some at home; I entreat them to throw their influence heartily on the side of humanity, to assist in every effort to improve the condition of the neglected seaman, but not to forget the claims of the oppressed Negro.

One other passage from the Doctor's address, and I shall conclude. In speaking of the happier prospects which dawn upon the seaman's isolated existence, he says, "Upon the boundless deep its wandering children are learning of Him whose 'way is in the sea, and whose path is in the great waters, and whose footsteps are not known.' Bibles and good books, provided by kind hands, went out with them; prayers and good exhortations were uttered in their ears; the blinding mists of intemperance had already fallen from their eyes; and now they have seen the light and felt the power of a new creation." Here Dr. Dewey dwells with delight on the moral and religious views which are beginning to dignify and expand the mind of the seaman. Where are his sympathies for the three millions of darkened heathens almost within the sound of his voice?—from whose souls the light of truth is carefully shut out?—who are kept in brutish ignorance, because intelligence would make them men, and enable them to shake off their chains?—whom it is a crime in the eye of the law to teach to read—a crime in some of the states of the Union punishable with death. Dr. Dewey, and many other Unitarian clergymen in America, who are

anything but warm in their zeal on behalf of their coloured brethren, are well aware of the physical and mental sorrows of the slaves in their country. I only ask of them to be honest to their own convictions of truth. If they be what they profess to be, Christians—they must hate and abhor slavery; as teachers of the people, they are bound to tell the whole truth; and not, out of deference to a corrupt public sentiment, either palliate the existence of slavery, and the hateful prejudice against colour, arising out of the foul system, or be silent in their preachings with regard to these enormities. The question of slavery in America is one which cannot be honestly thrown aside; it is one which now agitates the whole frame of society in that land. It gives me sincere pleasure to be able to state, that very many Unitarians in America, both among the clergy and the laity, are among the most active and zealous abolitionists there. I believe the truth warrants me in saying that, as a religious body, they stand foremost in the advocacy of the rights of the coloured man. This is as it should be; I am proud of it. The Unitarian whose heart does not beat warmly, whose voice is not uttered freely in favour of liberty—civil and religious liberty—is but a mere professor; he is a drag-chain on the march of human improvement; and the higher his intellectual endowments, the greater his natural gifts, and the more powerful his utterance of "thoughts that glow and words that burn," the greater will be the mischief he does on earth, and the less we ought to desire him among us as an advocate of our opinions. But we can boast of having among us some of the first minds in America—men who are an honour to our race, and bright ornaments to the pure and simple religious profession we make before the world—to the religion taught by the Prince of Peace—to the religion which condemns slavery, war, intemperance—and which cannot flourish until these sins are banished from the earth. I conclude by saying, that my object in drawing the attention of your readers to the address of Dr. Dewey on behalf of seamen, is not from any wish to depreciate his labours on their behalf. I honour him for the performance of every benevolent work which proceeds from the spirit of truth in his heart; but there are no claims on his exertions paramount to the claims of his enslaved brethren, and I believe in my soul he is liable to the charge of indifference or carelessness with respect

to their wrongs and their sorrows. I want that all our voices should go across the Atlantic, ever urging our brethren to a right course of action on this deeply important question. I desire not that we should interfere otherwise than morally and religiously, with the institutions of another country, but we are bound as men, we are bound as rational and accountable and immortal beings, to assist in overthrowing the "giant iniquity," which so paralyzes the Christian feelings of even Unitarian teachers of the religious love, as to make them shrink from an avowal of the whole truth of God.

I feel deeply on this question of slavery, I am most anxious to enlist the hearty co-operation of all men against it. This is my excuse for the present long communication, which has been written in no spirit of unkindness to any man, but from a sincere desire to do good to the best of my ability. I believe slavery to be, in the words of John Wesley, the "sum of all human villanies," and I cannot speak of it in mild and honied accents.

Yours, my dear Sir, faithfully,

JAMES HAUGHTON.

THE REV. J. MARTINEAU ON TEETOTALISM.

[The following is the substance of a speech recently delivered by Mr. Martineau, at a Temperance Meeting in England, and published in a late number of the *Inquirer*. The testimony which it contains in favour of teetotal principles will be regarded by many of our readers as very important.]

"BEING only a noviciate in teetotalism, and not a pledged member of the society, I feel that some apology is needed for my addressing you; and that, like the catechumens in the early church, I ought rather to be a hearer in the porch, than a speaker on the platform. My excuse must be my sympathy with a movement which is doing so much good, a good much wanted in our present state of society. It has been complained that the influential classes keep aloof from the movement; and the complaint is deserved to some large extent; but the blame is not all on one side. In reading the temperance periodicals, which must be regarded as the organs of the body, I have seen with pain a superstitious abhorrence manifested towards the *substance* alcohol, instead of directing that abhorrence

towards the moral vice in the mind of the drinker. You cannot persuade old persons, who have used these liquors with moderation all their lives, that there is anything in them so very horrid. I admit that as a cure for enormous evils, teetotalism is necessary; so that for years I have adopted the practice in my own person and family. But others are driven away by such language. The feeling of superstitious dread of the substance itself, has led to physiological exaggeration respecting its effects. It is dangerous to make such statements, when persons see their neighbours taking it, and living for 70 or 80 years. And yet I believe fully that its use is mischievous rather than beneficial, and that every one would be better if he totally abstained. Again, there have been exaggerations as to the language of Scripture on this subject; which are greatly to be lamented, because they lead to bad feeling. Thus much have I said in the way of friendly hint to the teetotallers, and apology for the sober members of society; who, I believe, would come over in numbers if more temperate language were generally used. Now, as to the evils arising from intemperance, no language can overstate or over-estimate its horrors. It is not an evil to be grappled with by legislative enactments. The teetotallers are quite right in saying that it is a canker, eating into the moral heart of society; and in erecting a separate and distinct agency to grapple with this one evil. Till you can reach a man's conscience, and make his will incline to better things, coercive means will fail. The teetotallers are right in not despairing of their object; there is nothing chimerical in their expectation of converting multitudes, now sunk in vice, to a sober course of life. Every man has a secret self-reproach when he commits an intemperate action; he feels that it is below a man. You can then excite his remorse; and by that principle which God has implanted in the heart of every man, you will have the power to raise him to a better life. I go a step further. The teetotallers are quite right in saying to every man who is liable to guilty excess, that he must go the whole length of total abstinence. To diminish the quantity inch by inch is utterly hopeless and ridiculous. They must throw aside whatever sets temptation to work, else in nine instances out of ten, they must fail. It follows that the old Temperance [Moderation] Societies must, in the nature

of things, fail of their object. I go one step further. If we say to drunkards, 'You must stop, but I won't;' then they will be all banded together into a drunkards' society; this bands them; at once they stick a bad character on their own back; which is more than we can expect to be done, especially by those who are not yet in a moral state, and are incapable of performing a severe penance. Therefore I think that those disposed to aid should aid, and say, 'We also, in order to help you, will totally abstain.' But it should be done avowedly for this purpose; not on the ground that moderate drinkers have been previously committing sin. But no moderate drinker can say that it is his *duty* to drink. He is quite at liberty to give it up. He should say, 'I give this up, in order to help my weak brother.' This is a sound principle; and there is no other on which the enforcement of teetotalism on sober men can be based. It is a little sacrifice. It is perfectly absurd to stick so much at throwing it aside. Persons would be better in health, clearer in mind, and almost all the functions of life, on which physical enjoyment depends, would go on as well or better. And even were it otherwise, *that man is a poor philanthropist and Christian, who will not even let down a little of health to raise others to a better condition.* Teetotalism, therefore, is right for the sober; and if it were based on right principles, and not propped up with wrong ones, I doubt not that a great number of persons would be brought over; though I, for one, do not like the pledge. It has been justly said, something more than teetotalism must be adopted. We cannot carry on anything on negative principles. It is of the utmost consequence, in drawing men from vicious pleasures, that you should provide that refreshment which man requires. We must combine plans for amusement and instruction. When men drink, it is seldom for that alone: various accompaniments are injuriously and artificially thrown around. Many have not a cottage with ordinary comforts. The middle classes have a separate kitchen, a room for the children, and a parlour to ask a friend in. But a poor man cannot do this: the children are in the way, the kitchen in disorder, and the fire wanting, perhaps, for cookery: so that the attraction of a fire and a few cosy companions at a public-house is very great. We must provide the same attractions, without the admixture of anything immoral. When these

wakes were first established there were the old manly sports. Why should we not have teetotal cricket clubs, &c.? In Ireland, for want of something of this kind, I have been informed, on good authority, that very great evils are taking the place of drunkenness; and that gambling is practised generally in the coffee-houses. And this will be done till rational employment is provided. We must convert men to the whole of temperance, the moral administration of the whole life, as well as the particular tendency to drink. Thus far I heartily sympathize with the temperance movement. I have fully stated my difficulties. I am enrolled in the practice of teetotallers, though not in their society; and most heartily do I wish them God speed."

ORIGINAL POETRY.

GENESIS I.—Passim.

The evening first the balmy dews
Came fresh from God's own hand,
How sweet they fell, no words can tell,
O'er all the new-made land.

The moon led on the night; the earth
In infant beauty dress'd—
Like some sweet child, it waked and smiled,
And sank again to rest.

Then came the cheerful morning star;
The morning's cheerful voice
Bade every eye turn to the sky,
And every heart rejoice.

The sun arose, and music burst
From birds of every lay;
And sunny flowers, in woodland bowers,
Welcom'd the God of day.

The mountains raised their heads in light;
With flocks the vales were clad;
The sparkling rills leaped from the hills,
Like living things, so glad.

There man, with eye and voice divine,
In this great temple stood,
And traced abroad the name of God!
The Great, the Wise, the Good!

Thence sprang the infancy of thought,
Th' ennobling gifts of man;
And fancy's dreams, as pure as streams
That once thro' Eden ran.

And last the blessed Sabbath came,
And faith, with holy light,
And hopes of heaven, to mortals given,
Made all creation bright.

ST. DILLON.

A LEAF FOR CHILDREN.

BUYING BIRDS.

ONE day, as three little girls were playing in a yard before their house, they saw a strange-looking man coming along, with a square box hanging from his neck. The children peeped out between the bars of the gate at him, for at first they were afraid; but, as he looked pleasantly at them, and especially as they saw that his box was full of little birds, they opened the gate, and went out to see them. Little Lucy, however, who was the youngest of them, was afraid of the strange-looking man, and she went into the house, and ran to one of the front windows, where she could look out by standing upon a stool. The box had little wires up and down the front, between which the little birds could look out and the children look in. These wires were so near that the birds could not pass through them and get away.

The children asked the man what he was going to do with these birds. He said he was going to sell them; and he wished them to go in and ask their mother to let them buy one. So one of the girls went in and told her mother all about it, and begged her to come out and see the birds.

Her mother said that she could not come, for she was very busy; and, besides that, she was not willing that they should buy one of the birds. Mary—for that was the

name of the sister who had been sent to ask her—knew that it would do no good to tease her for her consent, so she turned slowly round and walked away rather sadly. As she went, however, she could not help asking, "Why, mother, are you unwilling that we should have a bird?"—"I cannot tell you now, my child, for just now you feel the disappointment too much; and you are so desirous to have a bird, that my reasons, if they were ever so good, would not satisfy you. I will tell you all by-and-by." So Mary went back, and told the man that they did not want to buy any of his birds, and he walked away.

About an hour afterwards, their mother came out to the yard where the children were playing, and sat down with them on a little seat. "I had several reasons why I could not let you buy a bird," said she. "What were they?" said the children. "First, I have not confidence that you would take proper care of one. After a little while I think you might forget to give him anything to eat and drink some morning, and then he would suffer, or perhaps die."—"Oh, we should not forget him," said little Lucy."—"*You* think you would not; but *I* think you would, and I know, probably, in respect to such things, rather better than you do yourselves. The second reason is, that you *do not know how* to take care of a bird, even if you should never forget him. You do not know what would be good for him to eat, nor how much you ought to give him. You do not know in how warm a place you ought to keep him, nor how much he ought to be exposed to the air. I should expect, therefore, that if you had one, in a short time he would sicken and die from want of proper care. The third reason is, that I like to see birds at liberty, flying from tree to tree, rather than shut up in a cage."

Just then a little robin flew up to the top of the tree under which they were sitting. The mother stopped talking, and said, "Hush!" in a very gentle whisper, to the children, so as not to frighten him away. The robin in a moment flew down upon the ground, and, after hopping about a minute or two, picking up seeds to eat, he took a few straws in his bill and flew away.—"He has gone to finish his nest with this straw," said the mother. "Now, would you not rather leave him at liberty to work on his nest, and to fly about the fields just as he pleases,

than catch him and shut him up in a cage, and keep him a prisoner all his days?" They said, "Yes."

A few days after this, as Mary and her two cousins were playing in a field beyond her uncle's house, they found a little bird's nest on the grass. There were three beautiful spotted eggs in it. "Just one a-piece," said James, and he was going to take them out, when Mary told him what her mother had said. So they all thought that it would be best to leave the eggs, and come softly and see the nest some other day. J. ABBOTT.

INTELLIGENCE.

UNITARIANISM IN CANADA.

To the Editor of the Bible Christian.

SIR,—We often hear it said that Unitarianism is "dying a natural death," from its own want of vital energy. But whilst such are the statements, by which its opponents seek to blind the public, it is a gratifying reflection to its friends, that, so far from being in a dying state, it never was more prosperous than at the present moment,—daily giving new proofs of its inherent vitality. "Like a tree planted by the rivers of water," it is sending deep into the earth its roots, expanding its luxuriant foliage to the light, and "bringing forth his fruit in his season." In proof of this, we need not look abroad. What has the past year done even in your own neighbourhood? Two flourishing congregations have sprung up in localities where the voice of Unitarian preaching had never, till lately, been heard. In England, too, our friends are more alive than ever to the importance of the Home Missionary work, and what a glorious work is being done by the "persecuted" Joseph Barker. If we look abroad, there we find the good cause progressing with an energy, of which, perhaps, we know but little in this country. Of this, every one, familiar with our American religious periodicals, must be aware. And, if we look to Canada, we find "the little cloud" still spreading, eventually, we trust, to overshadow the whole land. It is scarcely two years since a zealous and esteemed friend, Mr. Cordner, left his country to take the pastoral charge of the Unitarian congregation of Montreal, the first of our denomination in that country. Of the gratifying progress of that infant society, your pages have, from time to time, given full assurance. It has now a handsome and commodious church; with an average attendance of worshippers, as private communications inform me, of 130 to 180. And the minister's salary has lately been increased by £50 a-year. My correspondent writes, that, "I do not think I make any over-statement, when I say that the congregation has doubled in numbers" since Mr. Cordner's settlement in Montreal,—thus showing that it is flourishing even be-

yond the most sanguine expectations of its friends, at home or abroad. All this is highly gratifying;—but this is not all.

My object, indeed, in the present communication, is to call the attention of our friends to "another sign of the times," in Canada, viz.—the formation of a Unitarian Society at *Toronto*, the principal city of Upper Canada. For this, we are indebted to the zealous labours of our friend, Mr. Cordner, who, it appears, having understood that there were a few Unitarians in that city, caused it to be notified that there would be Unitarian worship there, on the first Sunday of last month, if I mistake not as to date. He did not, it appears, expect to have more than thirty or forty hearers. But it seems, that, on the first Sunday he preached, there were considerably upwards of one hundred present. His sermons were not controversial; and the hope of their being so may have attracted many from motives of curiosity. On the second Sunday, however, there were about sixty or seventy present at both services. Their attention was gratifying in the extreme; and, having had no excitement on the previous Sunday to attract them, their attendance on that occasion was considered as a more healthy sign. I learn that, during the following week, a "few persons came voluntarily together," to consider "what could be done towards establishing a permanent Unitarian Society." "They were fifteen in number, which," says my correspondent, "was quite as many as could be expected to join in the first move of a rather unpopular undertaking." "A subscription list was opened, to ascertain what could be done towards meeting the current expenses of a society, and an *annual* subscription of £52 was made up on the spot," although there were "few wealthy men amongst them,—most being persons in trade and intelligent mechanics." This was certainly an encouraging beginning. They have rented a church, it appears, from the Methodists, for a year, depending for preaching on the neighbouring ministers in the United States, Toronto being but a few hours' sail across Lake Ontario, from Buffalo and Rochester. The Rev. Mr. Holland, the Unitarian Minister of Rochester, has subsequently preached there to about sixty persons. They have also formed a choir. I should have mentioned, that, referring to Mr. Cordner's services, it is stated, that "many persons were drawn together by the public notices, who had before been quite unknown to each other *as Unitarians;* and some others, who had never before heard Unitarian preaching, came forward and avowed their acquiescence in our leading principles." My correspondent is of opinion, that a good congregation might be gathered at Toronto, by an active and zealous minister. And for this, he assigns, amongst other reasons, that, not only is it the principal city of Upper Canada, but in the midst of the most enlightened district in that province, with perhaps a larger British *Protestant* population than Montreal,—whilst it is much more favourably situated, by its greater proximity to the United States. Amongst our friends there, he says, there are some zealous and "right earnest men,"—a good sign, you must acknowledge, of internal healthfulness. On the whole, he thinks that the second Unitarian congregation in Canada must be

located there, and looks upon the prospects of success as extremely good; but asks, "Who is to undertake the work?" Here is the practical difficulty. He mentions the probability of their subscriptions for the support of a permanent minister, being increased to £100 *at least*, whilst it is hoped that, by the aid of friends abroad, they may be enabled to *purchase* their Meeting-house at a cost of about £400, which would, of course, relieve them of the annual rent. I have no doubt they will gratefully acknowledge any aid which their friends in this country may be disposed to forward for that purpose. Can you be of any service to them, in this respect, Mr. Editor? If so, I think your efforts will be well bestowed.

I have confined myself, in these remarks, to a plain statement of facts, as I have received them from undoubted authority. The only remark that I would make, and with this I conclude, is, that whilst there may be cause for regret, as to the state of our denomination in some localities, yet, on the whole, have we reason to rejoice in the full assurance, that the good cause is progressing with a steady, but certain progress. The signs of the times are favourable. We have but to take advantage of them, be true to ourselves, and the great cause committed to our keeping must prosper. But it is not less true now, than when first uttered by the Saviour, as he looked upon the flocking crowds at Sychar, that "the harvest truly is plenteous, but the labourers are few."

Yours, &c.

August 18, 1845. M—— Y.

SUNDAY-SCHOOL SOIREE, NEWPORT, ISLE OF WIGHT.

The annual social meeting of the teachers and friends of the Unitarian Sunday Schools took place on the evening of September 26, in the Queen's Rooms, when between 120 and 130 persons, of both sexes, sat down to tea, and the assembly afterwards was considerably augmented. Before and after tea a hymn of thanksgiving was sung.

The Rev. Edwin Chapman was called to the chair, who, in opening the proceedings of the evening, said:—"I rejoice to meet you on an occasion like this, at a meeting connected with the religious education of the young; for I am persuaded that it is religious education which you chiefly desire to communicate in your Sunday Schools, as that which is most appropriate and most needed."

The report, which was read by Mr. Robert Pinnock, gave a detailed and interesting account of the state and progress both of the boys' and girls' school connected with the chapel; and also of the Sunday School in Cosham-street, for children whose parents are too poor or careless to send them to any regular chapel-school.

The Rev. E. Kell observed, that the Unitarian body had of late years paid more attention to Sunday-school instruction than formerly. Not that the Unitarians were not early in the field in

the cause of Sunday-school instruction, as the Sunday Schools connected with some of our largest congregations, as well as that belonging to their own (which he believed was the oldest in the town), could attest; but the establishment within the last twelve years of the Sunday-school Association in London, excited them to new activity, by concentrating attention on the subject, by the publication of useful works on education, and by making them acquainted with the exertions of their brethren in other and distant parts of the kingdom. He rejoiced that that Association now counted among its supporters above one hundred congregations, and published reports annually of the state and progress of upwards of ten thousand scholars, and it was every year increasing in numbers and usefulness. He was so great an admirer of Sunday Schools, that he should be an advocate for them, even if the whole population of the country could be brought to attend day schools. He considered moral and religious education should go hand in hand with secular instruction, if that secular instruction were to be productive of all its important uses; and he wished it was the custom in this country, as it is in America, for the children of all classes of the congregation to avail themselves of the benefits of a Sunday School. Some persons of a sceptical turn, have objected to the Bible, as unsuited to the moral and religious instruction of the young, but he could not but consider such an opinion as originating in ignorance of the real wants of the youthful mind. There is a variety and extent of information contained in the Bible, which renders it admirably adapted for the culture of the opening mind of youth. Its didactic portions impart the purest morality—its devotional parts breathe the deepest piety; many of its historical passages are fraught with the most lively interest. Who does not remember the unrivalled pleasure with which, in his youthful days, he perused such histories as that of Joseph and his brethren? Who does not call to mind the thrilling interest with which he dwelt on the narratives of persons and events recorded in the Evangelists and Acts, and especially the delight with which he contemplated the character of our Lord and Saviour Jesus Christ—impressions which have given the tone and colour to his after life? He had lately been much impressed with the interest which a child may take in the Holy Scriptures, under very peculiar and touching circumstances. The incident related to a girl of the age of eleven, in their Sunday School, who died about a month ago. Her disorder, which produced locked jaw, prevented her for six weeks from taking any, except liquid nourishment, and that in small quantities. Under such circumstances she wasted away, and became a mere skeleton, suffering, at the same time, great pain. Her mother mentioned that she had received great comfort from having had the Bible read to her, and that she preferred it to any other book. He had several times prayed with her; he could hardly tell to what extent she followed his prayers, for she could not articulate a word; but she extended her feeble hand to press that of those who thus ministered to her; and in that act was gratitude, and gratitude was a virtue of a high order with Him who sees the heart, and it seemed in her case to intimate a meetness for heaven.

The Rev. J. Cropper said, he agreed with preceding speakers, that the Bible ought to be the foundation of all education given in our Sunday Schools, and it was to such men as their chairman that they were greatly indebted, not only for having been formerly the secretary of the Sunday-school Association, but for having written various useful religious books for the young. With regard to the mode of religious instruction, he should say, children should have a clear knowledge of the facts of Christianity; lay aside for the time the sectarian view of it, but give the child the fact that there is one God, and that there is none beside. Another fact is, that Jesus is the Christ, the son of the living God—the way, the truth, and the life. You may give this the name of doctrine if you like, but these are facts that must be communicated to the child; you must bring these facts home to the mind, and impress them upon the heart, at the same time. The speaker dwelt at greater length, with much force of illustration, on the importance and duty of giving scriptural knowledge and definite views of scripture doctrine to the young, which we much regret we are unable to give.

The meeting was also addressed by Messrs. J. Cooke, T. Cooke, A. Clarke, A. Pinnock, H. Pinnock, and Rev. H. Hawkes.

On Wednesday afternoon, Oct. 1, the children of the Sunday Schools, to the number of 112, with their teachers and other friends, were hospitably entertained at tea, by Henry Pinnock, Esq. of Castlehurst Villa. The afternoon was spent by the young people in amusements suited to their age; and their various sports, amid the beautiful scenery of Carisbrooke Castle and its neighbourhood, presented a sight as picturesque as it was gratifying to the benevolent mind to witness.—*Abridged from Inquirer.*

NATURAL HISTORY IN THE SUNDAY SCHOOL.

In the course of the past summer, a series of lectures, on objects of Natural History, was delivered in the Shore-street Sunday School, Holywood, by Mr. Robert Patterson. The lectures were ten in number, on the following subjects, viz.:—"The Frog;" "The Ant;" "Seed-vessels and Seeds of Plants;" "The Spider;" "The Jelly Fish;" "The Sea Urchin;" "The Sea Anemone;" "The Star Fish (*Five Fingers*);" "Limpet and Acorn Shells;" "Brittle Star Fishes, and Stone Lilies."

As the Northern Sunday-school Association has more than once recommended the introduction of Natural History in the Sunday School, it may be interesting to superintendents and others connected with our schools to know, that Mr. Patterson's lectures were listened to with great and evidently increasing interest by the pupils and teachers; and were calculated to impress the mind with feelings of reverence, love, and trust towards God, which is one leading object of Sunday School instruction. The knowledge of God which is gathered from the combined study of his works and his word, would be the best guard against mere deism on the one hand, and fanaticism on the other; and the Saviour evidently draws our attention to the wisdom and goodness of his Father in nature when he says, "Consider the lilies of the field." "Behold the fowls of the air."

It is true that much of the success of the lectures we have referred to, must be attributed to Mr. Patterson's intense love of the subject, and his familiarity with it,—to the simplicity of his style in addressing children, and his felicitous illustrations; but we are satisfied that, from the endless variety of objects in Natural History, few persons of ordinary education would have difficulty in selecting a few which he might so treat, as to interest and instruct the children of a Sunday School.

MISCELLANEOUS.

The Annual Meeting of the Lewin's Mead Domestic Mission, Bristol, was held on Oct. 6. The sermons, in behalf of the Institution, were preached on the previous Sunday, by the Rev. J. Martineau. The report gave a gratifying account of the progress of the Mission, during the past year. The meeting was addressed by the Revs. J. Martineau, G. Armstrong, J. R. Wreford, J. Bayley, J. Murch, R. Gibson, S. Walker, and W. James; and by R. Bruce, H. A. Palmer, P. Thomas, and H. Howse, Esq.

In consequence of the chapel in Half-Moon Alley, in connexion with the London Domestic Mission, being insufficient for the accommodation of the congregation, the committee have engaged the City of London Temperance Hall, for the religious services on Sunday evenings; and a course of lectures has commenced, the object of which is to explain the principles of pure Christianity, as adapted to the moral and spiritual wants of the humbler classes.

The Rev. Richard Shaen, late of Lancaster, has accepted the unanimous invitation of the Unitarian congregation assembling in St. Mark's Chapel, Edinburgh, to become their pastor.

The Rev. Thomas Hincks, B.A. of Warrington, has accepted the invitation of the congregation of George's Meeting, Exeter, to become co-pastor with the Rev. F. Bishop.

The Annual Sermons, in behalf of the Belfast Unitarian Society, will be preached by the Rev. Dr. Montgomery, on Sunday, Nov. 23; and the usual public meeting will be held on the following evening.

OBITUARY.

Died—On the 1st of September, at Hillhall, Jane, relict of the late William Malcolm, Esq.

Died—At Belfast, on the 8th of October, in the 52d year of his age, George Birnie, Esq. Surgeon, R.N.

Died—In Donegall-street, Belfast, on the 13th October, Wm. Patterson, Esq. Merchant.

THE

BIBLE CHRISTIAN.

(THIRD SERIES.)

No. XII. DECEMBER, 1845. VOL. VI.

PROTEST AGAINST AMERICAN SLAVERY,

BY ONE HUNDRED AND SEVENTY AMERICAN UNITARIAN MINISTERS.

[We are glad to have an opportunity of placing on record, in the concluding number of the *Bible Christian*, the following noble protest of *one hundred and seventy* Unitarian ministers in America, against the slavery which exists in their country, and disgraces it. It is a beautiful expression of those principles of "liberty, holiness, and love," with which their church is identified. We perceive with regret, but not with surprise, the absence of some honoured names from the list of signatures to this protest. We confidently anticipate the time when they too will raise the standard of freedom, and join their brethren in a united and harmonious testimony against this great curse. The Unitarian ministers of Great Britain and Ireland deemed it right to expostulate with their American brethren respecting slavery. Now it is manifestly their duty to address them in terms of congratulation, and by expressions of sympathy and approval to cheer them on in the good work to which they have pledged themselves.—*Ed.*]

WE, the undersigned, disciples of Christ and ministers of his Gospel, in bearing our solemn testimony against the system of American slavery, deem it proper, in the first place, to declare the grounds of our action.

We owe it to three millions of slaves, our fellow-men and brethren, to do what we rightfully can to undo their burdens. The wrongs of the slave, however distant he may be, are our wrongs; for Jesus has taught us that every sufferer whom we can relieve is our neighbour, though a stranger of another race and in a distant land.

We owe it to slave-holders, our fellow-men and brethren, whom we believe to be in a position hostile to the influences of Christianity, to speak a word of warning concerning the moral evil and inhumanity of the system with which they are connected.

We are the more obliged to bear this testimony, be-

cause the Gospel of Christ cannot now be fully preached in the slave-holding states. If it could, it might be less necessary to express our views in the present form. But violent and lawless men, as is well known, and as recent instances in our experience show, have made it impossible for the southern minister to declare the whole counsel of God by speaking freely of that particular sin with which the community he addresses is specially concerned. Consequently, southern men of better character, who would not, perhaps, themselves sanction such constraint, are nevertheless left without instruction as to their duty in relation to slavery. And if neither religion, nor the instincts of humanity, nor the first principles of American liberty, have taught them that the system is wrong, their ignorance may not be wholly their fault, but it would be ours were we to suffer it to remain. That they have been educated to believe that slave-holding is right, may be a reason why we should not severely blame them, but it is also a reason why we should show them the truth; since the truth on this subject must come to them, if at all, from the free states, through books, writings, and public opinion.

These reasons would induce us to speak, even if the north were doing nothing to uphold slavery. But by our political, commercial, and social relations with the south, by the long silence of northern Christians and churches, by the fact that northern men, going to the south, often become slave-holders and apologists for slavery, we have given the slave-holders reason to believe that it is only the accident of our position which prevents us from engaging in this system as fully as themselves. Our silence, therefore, is upholding slavery, and we must speak against it in order not to speak in its support.

Especially do we feel that the denomination which takes for its motto "liberty, holiness, and love," should be foremost in opposing this system. More than others we have contended for three great principles,—individual liberty, perfect righteousness, and human brotherhood. All of these are grossly violated by the system of slavery. We contend for mental freedom; shall we not denounce the system which fetters both mind and body? We have declared righteousness to be the essence of Christianity; shall we not oppose that system which is the sum of all

wrong? We claim for all men the right of brotherhood before a Universal Father; ought we not to testify against that which tramples so many of our brethren under foot?

These reasons would lead us to speak individually and separately. But our combined voices may be heard more widely and be more regarded; and we therefore speak in company. As we do not, as a denomination, combine in subscribing creeds, and fixing systems of theology, the more should we be ready to unite in practical endeavour to remove moral evils. As our principles of religious liberty do not permit us to exclude our brethren who are slave-holders from our Christian fellowship, the more should we testify against the slave system itself. Some individuals may think they hold slaves for the good of their bondmen, in order to give them their liberty under more favourable circumstances. We cannot regard such slave-holders as we do those who hold their fellow-beings as property, for the sake of gain or personal convenience. Leaving to God to decide on the comparative guilt or innocence of individual slave-holders, we pronounce the system unchristian and inhuman.

And more especially do we feel bound to lift up our voices at the present time, when the south has succeeded in compromising the nation to the support of slavery; when it has been made a great national interest, defended in our national diplomacy, and to be upheld by our national arms; when the nation has, by a new measure, solemnly assumed the guilt and responsibility of its continuance; when free northern citizens, without any alleged crime, are thrown into southern prisons and sold to perpetual bondage; when our attempts to appeal respectfully to the Federal Courts are treated with contumely, so that the question is no longer whether slavery shall continue in the southern states, but whether freedom shall continue in *any* of the states. Now, therefore, when our reliance on political measures has failed, it is the time to trust more fully in the power of truth. To the schemes of party leaders, to political majorities, to the united treasures, arms, domains, and interests of the nation, pledged to the extension and perpetuation of the system, let us now oppose the simple majesty and omnipotence of truth. "For who knows not that truth is strong,—next the Almighty?"

We, therefore, ministers of the Gospel of truth and

love, in the name of God, the Universal Father; in the name of Christ, the Redeemer; in the name of humanity and human brotherhood, do solemnly protest against the system of slavery, as unchristian and inhuman,—

Because it is a violation of the law of right, being the sum of all unrighteousness which man can do to man: depriving him not only of his possessions, but of himself. And, as in the possession of one's self are included all other possessions, and in the right to one's self are included all other rights, he who makes a man a slave, commits the greatest possible robbery, and the greatest possible wrong.

Because it violates the law of love, which says, "Whatsoever ye would that men should do unto you, do ye even so unto them."

Because it degrades man, the image of God, into a thing, changes persons into property, and, by violating the dignity of the human soul, is a constant sacrilege against that soul, which the Scriptures declare to be the "temple of the Holy Ghost."

Because it necessarily tends to pollute the soul of the slave,—producing all vices, and fostering habits of indolence, sensuality, falsehood, treachery, theft, moral stupor, and perpetual childhood,—by taking away *Hope*, which God has appointed as the lightener of toil, the spur to exertion, and the seed of progress; and by destroying the sense of responsibility, which is the bond that connects the soul with God.

Because it tends to defile the soul of the master, as unlimited power must generally produce self-indulgence, licentiousness, cruelty, arrogance, and a domineering spirit,—qualities utterly opposed to the humility, meekness, and self-denial of Christ. We cheerfully admit that some, both of the slave-holders and slaves, have nobly resisted these influences, and shown us virtues which we should be proud to imitate. But we know, that the prevailing tendency of the system is nevertheless evil; and that it must always offer manifold temptations, and inevitable occasions to sin.

Because this system, as the indispensable condition of its continuance, must restrict education, keep the Bible from the slave, make life insecure in the hands of irresponsible power, deprive female innocence of protection,

sanction adultery, tear children from parents, and husbands from wives, violate the divine institution of families, and, by hard and hopeless toil, make existence a burden.

Because slavery, as all history testifies, eats out the heart of nations; and tends every year more and more to sear the popular conscience, and impair the virtue of the people. It neutralizes the influence which we ought to exert on the world, as a nation whose mission it is to extend the principles of political freedom. It degrades our national character; making us appear before mankind as solemn hypocrites, who declare "that *all* men are equal," and yet persist in holding a portion of them as slaves,—who declare "that *all* are endowed with certain inalienable rights, among which are life, liberty, and the pursuit of happiness," and yet take these rights from a sixth part of their own community. Constantly to profess one thing, and constantly to practise another, must destroy the sinews of national virtue.

In pure obedience to these principles, which no circumstances can obscure, and no time can change, we protest against any attempt to defend this system, on the ground that the slaves are often treated kindly. It is not a question of treatment, but of right; and the greatest kindness would be no compensation for the rights which are withheld.

We protest against any attempt to defend the system from the letter of the Scriptures, or from practices recorded in the Old Testament, as a libel on God and Christ, which would tend, so far as the attempt succeeded, to destroy our confidence in the Bible. If this system were not prohibited among ancient nations, by positive law, it was not for the reason that it was right; but that, like polygamy and other evil practices, "it was suffered for a time, because of the hardness of their hearts." And if, from the imperfect knowledge under the old dispensation, "the time of this ignorance God winked at," yet now, in the light of the Gospel, "he commands all men everywhere to repent."

Finally, while we prescribe no man's course of action, we earnestly implore all to put forth their full energy; and, in the most efficient modes, to show decidedly their sympathy with the slave, and their abhorrence of the system of oppression, of which he is made the victim.

We implore our brethren at the south, especially those who hold the same faith as ourselves, to show their faith by their works; to come out from all participation in this sin; and, in the way they deem best, "to undo the heavy burden, and let the oppressed go free."

We implore our brethren at the north, who may go to reside in slave-holding regions, to go, determined to make every sacrifice of profit or convenience, rather than become abettors of this inhuman institution.

We implore all Christians and Christian preachers, to unite in unceasing prayer to God, for aid against this system; to lose no opportunity of speaking the truth, and spreading light on this subject, in faith that the truth is strong enough to break every yoke. We pray them to remember those, whose hearts were in this cause, who have ascended on high. If Channing, Follen, Worcester, and Ware are still mindful of what is passing below, they must be looking to us to take their places, and do their work. Wherefore, seeing we are compassed by such witnesses, let us lay aside every weight, and do the work of him who sent us, while it is day.

And we, on our part, do hereby pledge ourselves, before God and our brethren, never to be weary of labouring in the cause of human rights and freedom, till slavery be abolished, and every slave made free.

[*Here follow the signatures of* 170 *ministers.*]

RONGE AND THE NEW REFORMATION.

John Ronge, the great German Reformer, conceived the first dissatisfaction that he felt with the Church of Rome, which he was intended by his parents to serve, in the ecclesiastical college at Breslau, which he had entered, in order to prepare for the office and duties of a Catholic priest. "Here," he says, "is the brand of slavery deeply and painfully imprinted on the young man who is desirous of devoting himself to the task of instructing the people; here is he condemned to sacred idleness; here is his spirit enchained by fear and pious impositions, and subdued to blind obedience; here is hypocrisy stamped upon his mind, and cold selfishness infused into his heart; and here the man is degraded into the blind slave, and converted into a tool which has no will of its own.

The pain, the tortures of this sacrifice, are fearful. Nature instinctively rises against the restraint, since it robs men of their holiest rights, the noblest gifts of their Creator. Yet the slave is passive, and the more passive, the deeper is the grave in which his freedom, his manhood are buried. Only seldom breaks a cry of despair from the inmost heart, but it is immediately suppressed under the tears and prayers which false piety demands. Every fibre in my body still trembles, when I think of all the dishonour which was put upon us in the seminary, and of the unworthy treatment which we there underwent. Would that my pen were a flaming torch, in order to make known the deep abyss in which, under holy incantations, hearts are smothered, and minds are crushed! There were in the college forty young men who, in the bloom and strength of their age, crept about like mummies. We looked on each other with silent, stupid pain. Friend tried, however, to read the heart of friend, in the half-subdued expressions of his face. With a determined heroism, each looked to the day when he would have to offer up all the heaven of his youth, his hopes, his wishes, his freedom, in order, as we were taught, to gain the power of promoting the temporal and eternal welfare of our fellow-men; as if you could raise your fellow-men to independence of mind, and the dignity of freedom, when you yourself are destitute of these qualities. What, however, terrified me most, was the mental stagnation which pressure on one side, and passive submission on the other, inevitably produced. The young man of twenty-four had done with himself and the world; rent were the the noblest ties between him and his kind. The genial vigour of youth was frozen; and self-seeking poured the cold poison of selfishness and distrust into his warm young veins. The despotism of the Romish church glares on me as a frightful monster—as a monster that digs graves in which young persons are buried alive—graves which swallow up the freedom and happiness of nations."

A deep feeling of the oppressiveness of the Roman yoke, was the great cause of Ronge's coming forth on behalf of religious reform. This oppressiveness he has characterized in his "Address to the humbler Classes of the Romish Clergy." "The oppression under which you pine away, is fearful and indescribable. You are

robbed of your reason, your will, and your heart. Your mind lies in the fetters of tyrannical edicts and bulls. The free course of your thoughts is hindered by curses. Your creed is so barred in, that you shudder at every new thought, let it should not be orthodox. These boundaries of your creed are beset by devils, which put your soul in peril the moment you attempt to pass the prescribed limits. Is it not so? Does not the fear of the devil and of hell play a far greater part with you than the love of God and your fellow-men? And what things are you commanded to believe and to teach?

"You are robbed of the freedom of your will. You are compelled to give a blind obedience to your superiors. This blind obedience is the chief command of the Romish Church. But what is that Church? You tremble before its words. Do you not know that you tremble before yourselves, for you belong to the Church not less than your superiors. Yet each of you is afraid to speak one free word in their presence. You are mere machines. You have no wills. Demand your rights as men!

"But they have, moreover, robbed you of the freedom of your hearts. Love, marriage, and family ties — these are taken from you by your vows of celibacy. By this law your hearts are destroyed. You are thus deprived of a high-minded wife, by whose love you would become happier and nobler.

"They call themselves fathers, teachers of the people. Well, then, let them show themselves such. Let them aid the deep spiritual and corporeal misery of their fellow-citizens. They first ought to engage in this work. Let them come forward against the tyrannical power of the Roman hierarchy; let them put an end to superstition, that poison of free thought, free action, free virtue; let them break asunder the bonds which encompass religious liberty; let them contend for the temporal and eternal welfare of their fellow-citizens; then they will serve themselves in serving others. Let them, finally, be convinced that the shepherds are designed for the flock, and not the flock for the shepherds."

Within less than a year, nearly 200 congregations have been formed, to say nothing of the scattered thousands that think with Ronge and aid forward his cause in all parts of Germany. Meanwhile, the Government regarded

the movement, first with indifference, then with interest, and finally with alarm. Prussia is constitutionally pledged to religious freedom, and could not, therefore, oppose the formation of the new church. It attempted to occupy a position of neutrality, from which it is every day being more and more driven. In Saxony, blood has been shed. Yes! the New Reformation already has its martyrs. Leipsic, the great mart of learning, the entrepôt of thought for the entire world of mind, has seen the blood of its citizens water the streets. And tyranny, availing itself of an excuse extorted from its own wicked act, has endeavoured to make this massacre the occasion of abridging the rights of religious liberty. A decree was issued commanding acquiescence in the Augsburg Confession of Faith, which was not to be gainsaid, questioned, or discussed, but simply to be believed. This outrage on the rights of conscience, this attempt to revive the obsolete forms of opinion of the 16th century, has called forth the sturdiest opposition. On all sides, protests are prepared and eagerly signed. The entire population is roused. The King of Saxony must yield. The subjoined protest will afford an idea of the spirit which prevails.

"By the proclamation of the Ecclesiastical Commissioner, published in No. 173 of the Leipzig Gazette, and afterwards in No. 8 of the Government paper, as well as by the order of the Ministers of Religion and of the Interior, dated July 19th, 1845, touching the prohibition of meetings and assemblies which tend to question or assail the faith of those who adhere to the Augsburg Confession, we, the undersigned, as Protestants and as citizens, feel ourselves deeply injured. As Protestants, we feel ourselves injured, because in this proclamation the essential principle of Protestantism is assailed. Protestantism, according to Luther, consists in free inquiry into the Scriptures. This it is intended to deny us, and, in its place, to compel us against our will to adopt a confession of faith which more than three hundred years ago was drawn up and established with reference to that age, and with relation to political circumstances existing at that time, and at the publication of which it was nowhere distinctly stated that it should be for ever binding on Protestant Christianity, but only that it contained the expression of what was then believed. Thus the above

principle is openly set forth even in the Augsburg Confession, and the right is accorded to individual Protestants, as well as to Protestants collectively, of inquiring further, casting away the old and adopting the new. And it could not be otherwise. The founders of Protestantism, the authors of that confession, could not have aimed at liberating Christianity from the Pope, in order to make themselves popes, not merely during their lives, but for all eternity, in striving to impose *their* confession as a rule of faith upon Protestants of all coming generations. Wherefore, this proclamation stands in opposition to Protestantism. We declare that in the Augsburg Confession of Faith we find many things which we cannot believe: we declare that we will not allow ourselves to be compelled either to believe these things, or, contrary to our convictions, to simulate belief. Should the royal ministers of Saxony forcibly try the experiment of adhering at any risk to the antiquated confession, and so establish a royal Saxon creed and a royal Saxon church, we shall feel ourselves obliged to stand at a distance from this new religious party, which we cannot designate by any other name than by that of a sect.

"But this proclamation, this decree, infringes also upon our constitutional rights. The constitution guarantees to us freedom of conscience. This, indeed, the ministers allow, but add that the present disturbances in the Protestant Church step over the limits of true religious liberty. Passing by, for the present, the question whether limited religious liberty is not much rather a milder form of religious intolerance than religious liberty at all, we can in no case recognize other limits than those prescribed by the law. The constitution says nothing of these limits; it guarantees to us full liberty of conscience; and therefore, with the constitution in our hands, we ask free and unbounded liberty of conscience from the ministers, who are altogether incompetent to change, contrary to the constitution, unlimited into limited religious freedom. As Protestants and as citizens, we have the right to believe and not to believe, according to our convictions, and fully and openly to acknowledge that belief; and therefore, also, it cannot be forbidden us to converse with our fellow-believers touching our convictions; to exchange and diligently to prove our opinions; and mutually to

inform and instruct one another. And a prohibition of meetings for this end is the more unjustifiable, because, judging both from the circumstances of the case and from the experience of history, it is impossible to meet a religious tendency by physical force. If our efforts are mischievous, and if they are undermining the Christian faith, let them be met by spiritual means. Deeply impressed by the great importance of this crisis, mindful of the ancient honour of our names, and full of zeal for the upholding of our constitutional rights, we most solemnly protest against the above-mentioned proclamation and decree, and declare that with all constitutional arms we will array ourselves against them."

The Christian Reformer.

SIMPLE THOUGHTS ON EXODUS.

(*Continued from page* 333.)

CHAP. XX. v. 7.—The practice of lightly and carelessly uttering the name of the Lord is here, in the third commandment, denounced as guilt. Swearing, in some fashion, has been always a favourite sin in the world. Our Saviour reprobates the practice altogether, every form of it, and highly disapproves the manner in which men of those days endeavoured to deceive themselves by nice distinctions, as if the habit itself was not evil, under whatever guise it appeared. Profane swearing, in our days, does not prevail in polite circles: not being the fashion, it is seldom heard; and, may we not trust that there exists with many a much better cause, why they are free of such a sin? Yet, it must be confessed, nice distinctions are still in vogue. Sometimes our ears are wounded by hearing the name of the Lord mentioned lightly and unwisely, as,—"God bless me!" "Bless my soul!" and such like; and these uttered with the most careless ease; and frequently by truly good people, who, if they were charged with taking the name of God in vain, would be greatly offended at such an insinuation.

It may be possible all the readers of *The Bible Christian* may not have met with a few very excellent lines, appropriate to our present subject, which we have seen and admired some time ago, in one of the numbers of

Chambers's Edinburgh Journal. We will take the liberty of introducing them here; they are called

IDLE WORDS.

"My God!" the Beauty oft exclaimed,
With deep impassioned tone;
But not in humble prayer she named
That high and holy One!

'Twas not upon the bended knee,
With soul upraised to Heaven,
Pleading with heartfelt agony,
That sin might be forgiven.

'Twas not in heavenly strains to raise
To the great source of good,
The daily offering of her praise,
The song of gratitude.

But in the gay and thoughtless crowd,
And in the festive hall;
'Mid scenes of mirth and mockery proud.
She named the Lord of all!

She called upon that awful name,
When laughter loudest rang;
Or when the flush of triumph came,
Or disappointment's pang.

The idlest thing that flattery knew,
The most unmeaning jest,
From those sweet lips profanely drew
Names of the Holiest.

I thought how sweet that voice would be,
Breathing this prayer to Heaven:
"My God! I worship only Thee,
Oh! be my sins forgiven!"

The fourth commandment,—that beautiful, benign appointment of the Sabbath, which brings rest to the weary, time for thought to the busy, and a season for holy communing to the pious,—was frequently obeyed more in the letter than in the spirit by the Jewish people; no attentive reader of the New Testament can be ignorant that, in the days of Christ, the self-applauding Pharisee made his reverence for that day a pretext for condemning, and thwarting the mighty miracles and benevolent designs of Jesus. Yes, on that holy day, when the passions should be at rest, the mind calm, and the heart humble, the proud Pharisee dared to arraign the benevolent works of Him, whose every deed and word proclaimed

his heavenly mission. But such is spiritual pride ; at all times presumptuous, and ready to bring to the bar of its own crude views, and self-conceited notions, those who, in all true religion and holy wisdom, are a thousand-fold its superiors. When will men learn to know, that keeping the Lord's day (whether the seventh or the first) does not consist in making long faces, and a multitude of ceremonies and prayers, but in rising with a glad heart of thanksgiving, and spending the day in cultivating the devout affections ; learning to be nearer to Christ ; like him, ready, by *works of love* (as far as our weakness is capable of), to sanctify the day of *rest;* for *rest* in this lower world can only mean a change of labour. Jesus called all who believed in him, to come to him that they might find *rest* to their souls ; and yet, in all the history of the world, who or what persons can be found, who were in labours more abundant, than the followers of the Cross ?

Thus it is evident, that the rest Christ speaks of, does not mean an exemption from laborious offices ; but the rest of the passions, rest from worldly pursuits, from vain thoughts, and idle words ; but industry, labour in kind and loving deeds, as becomes the follower of the Son of Man, who was " Lord of the Sabbath-day !"

" Honour thy father and thy mother ;" this has been called the *first commandment with promise.* So it is, if we merely speak of it as it occurs in this place ; but if we turn to that beautiful passage in the prophet Isaiah, chap. lviii. and verse 13, we will find a promise annexed to the right keeping of the *fourth commandment,* which has just now been occupying our attention. The reward annexed to each is of a temporal nature,—prosperity in their own land,—this was to the Jew the dearest Paradise. A question might arise with reference to this reward promised the children amongst the Jewish people, who showed a proper reverence to their parents, viz.—was the death of a young person from amongst them always a presumptive evidence of that young person's unworthiness to live,—of their want of an obedient spirit to their earthly parents ? We can hardly think so. On the contrary, we meet with some cases of a peculiarly interesting nature in the Scriptures, where the heart-broken parent laments with bitter pathos the early rending of

that strong and tender tie. Hear the Shunamite widow in her anguish reproaching the prophet. Again, another mother kneels before Elisha, and will not let him go till he returns with her to that little chamber where her heart's treasure lies, bound in the stiff bands of death. See Jesus turning the corner of that street, where the multitude may be seen who weep and wail greatly. And why? Men are bearing on that bier a youth, who was the hope of a widow's heart; was he smitten down because he had loved her not? Her sorrowful tears deny the charge; the sympathy of the multitude denies it; and above all, the compassion of the Son of God denies it. He could not perceive that any words could have imparted comfort equal to those which he uttered: "*Young man, I say unto thee, arise!*" This is enough; but we will speak of Jairus; hear his fervent pleading: "*Sir, come down, ere my child die.*" Such instances are a proof. that length of life does not appear to be always literally the sure reward of obedient children; but we are to conclude it was frequently so; the promise does not say *always*. An evil child was often early cut off; as, for instance, that wicked Absalom.

Jesus was, when a *child*, obediently subject to his mother; but in after life, though always treating her with tenderness, he showed, on many occasions, that he had a higher will than hers to consider. And this is what is meant by the honour due to parents; not that the judgment should be always yielded, when it has ceased to be the judgment of a *child;* but that the remembrance of the care received in childhood, should never be erased from the heart. Though Jesus replied to his mother's request, "Mine hour is not yet come," he showed that he must be permitted to judge when it was expedient to use his great powers; yet he did comply with her request, not then because in duty bound, but because he would not willingly grieve her. There were other instances where he could not make this compromise; as when she would have had him give himself ease from his great task: "Thy mother and thy brethren stand without, desiring to speak with you." Jesus said, "Who is my mother, and who are my brethren?" and, pointing to his disciples, he declares the learner, the believer, his nearest relatives.

On the next three commandments we need not descant. Should any person declare them to be binding on the Jew exclusively, we would feel his assertion unworthy of refutation; for such a one must be lost to every sense of right. There they stand in the Decalogue, unaccompanied, unassisted by note or comment, threatening or reward, awful, sublime in their loneliness! They make their appeal to the conscience of every living man!

The ninth commandment, Thou shalt not bear false witness, &c. is a truly merciful one. Alas! how ill was it kept in that day, when the wicked Pharisees sought false witnesses against Jesus to put him to death.

The command not to covet, is one between God and our own hearts; no human being can take cognizance of what is there, unless the desire reveal itself in the outward act.

These Ten Commandments were delivered to the trembling listeners 'mid tempest, thunder, and lightning; in subsequent times, the laws of a universal Father have been announced from lips of tenderness, from a heart of love! *Thanks be to God for his unspeakable gift!*

Dublin. M. B.

POETRY.

LINES

WRITTEN ON READING A LETTER ON SLAVERY IN THE BIBLE CHRISTIAN.

In this fair clime, are all men free?
Is this the land of liberty?
Does nought but freedom reign?
I fear 'tis all an empty boast,
For hark! not far from this fair coast
I hear the clanking chain!

Oh! ye who love your own sweet home,
And mourn the day when called to roam
From wife and children dear;
Think of the slave,—the hapless slave,
Who his lone couch with tears must lave,
And cruel taunts must bear!

Oh! I could weep, to think that *you*,
Who once to freedom's cause were true,
And broke oppression's yoke;
And to the exiles of this land,
Held up to view fair freedom's wand,
And words of kindness spoke:

Should e'er so far forget your name,
So sadly mar your well-earn'd fame,
With hated slavery's stain :—
Oh, never more we'll call you free,
Till you your brother's injuries see,
And break the bondman's chain !

'Tis not now, as in darker times,
When cruelty, like other crimes,
Was scarcely deemed a wrong ;
For light breaks through the gloomy mist—
Oppression cannot long subsist,
For Freedom is begun !

Then rouse your better feelings up,
Nor give the dregs of sorrow's cup
To yonder hapless slave.
America ! if now your heart,
Will act its own much better part,
Once more we'll call you brave !

E. G.

A LEAF FOR CHILDREN.

THE INFANT'S DREAM.

Oh ! cradle me on thy knee, mamma,
And sing me the holy strain
That soothed me last, as you fondly pressed
My glowing cheek to your soft white breast ;
For I saw a scene when I slumbered last
That I fain would see again.

And smile as you then did smile, mamma,
And weep as you then did weep ;
Then fix on me thy glistening eye,
And gaze, and gaze, till the tear be dry ;
Then rock me gently, and sing and sigh,
Till you lull me fast asleep.

For I dreamed a heavenly dream, mamma,
While slumbering on thy knee ;
And I lived in a land where forms divine
In kingdoms of glory eternally shine ;
And the world I'd give, if the world were mine,
Again that land to see.

I fancied we roamed in a wood, mamma,
And we rested, as under a bough ;
Then near me a butterfly flaunted in pride,
And I chased it away through the forest wide ;
And the night came on and I lost my guide,
And I knew not what to do.

My heart grew sick with fear, mamma,
And I loudly wept for thee!
But a white-robed maiden appeared in the air,
And she flung back the curls of her golden hair,
And she kissed me softly, ere I was aware,
Saying, "Come, pretty babe, with me!"

My tears and fears she guil'd, mamma,
And she led me far away;
We entered the door of a dark, dark tomb;
We passed through a long, long vault of gloom;
Then opened our eyes on a land of bloom,
And a sky of endless day.

And heavenly forms were there, mamma,
And lovely cherubs bright;
They smiled when they saw me, but I was amazed,
And wondering, around me I gazed and gazed;
And songs I heard and sunny beams blazed—
All glorious in the land of light.

Then I mixed with the heavenly throng, mamma,
With cherub and seraphim fair;
And saw, as I roamed the regions of peace,
The spirits which came from the world of distress;
And there was the joy no tongue can express,
For they knew no sorrow there.

Do you mind when sister Jane, mamma,
Lay dead a short time agone?
Oh, you gazed on the sad but lovely wreck,
With a full flood of woe you could not check;
And your heart was so sore you wished it would break,
But it loved and you aye sobbed on!

But oh! had you been with me, mamma,
In the realms of unknown care,
And seen what I saw, you ne'er had cried,
Though they buried pretty Jane in the grave when she died;
For shining with the blest and adorned like a bride,
Sweet sister Jane was there!

Do you mind of that silly old man, mamma,
Who came late to our door,
And the night was dark, and the tempest loud,
And his heart was weak, but his soul was proud;
And his ragged old mantle served for his shroud,
Ere the midnight watch was o'er.

And think what a weight of wo, mamma,
Made heavy each long drawn sigh,
As the good man sat on papa's old chair,
While the rain dripp'd down from his thin gray hair,
And fast as the big tear of speechless care,
Ran down from his glazing eye—

And think what a heavenward look, mamma,
Flashed through each trembling eye,
As he told how he went to the baron's strong hold,
Saying, "Oh, let me in, for the night is so cold;"
But the rich man cried, "Go, sleep in the world,
For we shield no beggars here."

Well, he was in glory, too, mamma,
As happy as the blest can be;
He needed no alms in the mansions of light,
For he sat with the patriarchs, clothed in white;
And there was not a seraph had a crown more bright,
Nor a costlier robe than he.

NOTICES OF BOOKS.

Instability of Character: its Causes and Remedies. By the Rev. WILLIAM JAMES. London: J. Chapman. 1845.

THE above is the title of a sermon preached by the Rev. W. James, one of the ministers of Lewin's Mead Chapel, Bristol, and published at the request of those who heard it. The interest which the author takes in the religious education of the young, both in the Sunday School, and in the congregation, must secure for this discourse the attentive perusal of all who sympathize with him in this important object. He selects as his text, the striking passage, in which Jacob characterizes Reuben, "Unstable as water, thou shalt not excel;" and, in the following passage, states the occasion and object of the discourse:—

"The passage which I have selected as my text, this morning, will be found to suggest topics of thought which may be profitably pondered by us all; but which are calculated to be peculiarly useful to those among us, for whose advantage *this service* is more especially designed. It has been provided by some friend of the young, connected with this religious society in former times, that an annual appeal should be made to them, from the place in which I stand, and made, too, at that interesting season of the year,—the sweet, joyous, and beautiful season of Spring,—which bears so much analogy to their own period of life, and is so fruitful in lessons of wisdom to the youthful mind. It devolves upon me, on this occasion, to fulfil the wishes of the pious dead; and, in considering what should be the theme of my discourse, it has appeared to me that the subject which seems to be immediately pointed out by Israel's dying words to Reuben, could hardly fail to afford us appropriate and valuable instruction. We desire to speak, this morning, chiefly to the *young*,—to those who are at that age,

when the physical powers of our nature are reaching maturity; when the bosom is inspired with a consciousness of growing strength and energy; when the mind feels that it is capable of meeting difficulty, and overcoming obstacles, in pursuing its high resolves and virtuous purposes. And beautiful to behold, and a glorious workmanship of God, is the life of the young, when it is devoted to worthy ends, and impelled, in its course, by noble and pious aspirations. Happy is this time of our earliest friendships, of our first warm attachments, of our fresh enjoyments of nature, of our continually new draughts from the pleasant fountains of truth and knowledge, of our yet unblighted hopes, and unhesitating resolutions of generous activity! But then, it must not be forgotten, that this is a season when, from inexperience and a variety of other causes, it is of the greatest consequence that the young should be led to adopt right, and just, and pure principles for their guidance in the ways of life, and that they should be cautioned against the evils of encouraging an unsettled state of mind, and an easy, yielding temper, in anything which affects their highest and best interests. How many a young man has embarked on the voyage of life, with fair prospects and fine capacity,—with fire in his countenance, and activity in every limb, and ability which would have qualified him, with firmness and perseverance, for great and good achievements! But, alas! from the absence of steadfastness of moral and religious principles, from an irresolute, wavering, weak, and undecided character, he has made shipwreck of all his opportunities, has been carried hither and thither by every new influence to which he has been exposed, and, like Reuben of old, unstable as water, he has failed to excel. It is of vast moment, then, that in youth, ere habit has become fixed, ere the soul is led captive by general custom and sentiment, the mind should be imbued with a deep and abiding sense of individual duty. To the want of this may be traced a very large proportion of the miseries which exist in society. Not possessing it, men become unstable in all their ways; and acquire the colour, and motions, and opinions, and tendencies of those around them, whatever they may be. And thus it comes, that we so rarely see that lofty independence which, based upon principle, is not to be driven to and fro like a wave of the sea, but is firm and sure as a rock in the midst of the ocean, and that so many are followed by the curse of Reuben,—unstable as water, thou shalt not excel."

The author then proceeds to show, that persons may be rendered unstable by the want of clear and settled views with respect to religious faith and duty; by the want of sufficient thought and reflection, in regard to the best practical application of such views; by irresolution and feebleness of moral purpose in the soul; by the indulgence of dreamy aspirations and unprofitable enervating mus-

ings; and by the want of patience and fortitude in the discharge of duty.

The discourse concludes with the following impressive appeal:—

"The love and desire of moral excellence is natural to man; we cannot see it without admiration; the most abandoned pay homage to it in others, though the slaves of evil habits themselves. All other endowments are far inferior to virtue and piety, and the glorious immortal benefits which they ensure. I heard one of the most eminent scientific men of the present day very recently declare, that there was nothing upon earth so attractive, so worthy of human desire and endeavour, as moral goodness. Knowledge, riches, worldly importance, all the advantages of earth heaped together, are not to be compared with real excellence. And this is the treasure which we invite you this morning to seek. We do not wish you to be less intellectual, less inquiring, less philosophical; we do not ask you to be less diligent in business, or less attentive to the proprieties or the elegancies of life; we require you to surrender nothing which a rational being can approve, or that a creature destined to immortality can properly desire or vindicate; we only beseech you to cultivate and cherish, as your first and highest good, those moral and spiritual qualities and habits, without which, whatever else you may possess, you are ignorant and poor indeed! We ask you to seek God in Christ, and to make your Creator the friend and guardian of your youth, by bringing all your thoughts, feelings, and actions, into obedience to his will. We ask you to do this *now*, because yours is the season of life best suited to the pursuit of excellence. No time, indeed, is too late to love and serve the Almighty; but youth is a period peculiarly favourable to moral culture; and blessed is the young man who has Religion to walk with him as a companion into the anxieties, trials, and duties of maturer age. We ask you to seek God *now*, because, though full of vigour, you have no absolute hold upon the sources of existence. The *present* time is your possession, the *future* is only your uncertain expectation. You are not secure from sickness and death. The very freshness and fulness of your vitality, perhaps, exposes you especially to danger,—as the storm which passes harmlessly by the old and withered trunk, will often take hold of, and tear up violently by the roots, the young and flourishing tree, with its thickly crowded leaves and wide-spreading branches. We urge upon you the work of heaven *to-day*, because it will become more difficult the longer it is postponed, and because we would have you avoid the wretchedness of an unstable mind, and the misery of a late repentance. To-day, then, whilst nature, in all her sweet sights, and pleasant sounds, and kindly influences, speaks to you emphatically of the power and love of God, and invites you to commune with him, oh! give your hearts to his service, and yield to the merciful invitations which he addresses to you from his word. Enter life through the vestibule of rational, pure, unde-

filed religion; and then life itself, even busy and active life, shall be to you as a temple of duty, guarded by sacred principles, consecrated by pious affections, and kindling ever more brightly as you advance, with glorious inextinguishable hopes of a blissful immortality."

Publications of the Christian Tract Society.

We are anxious to draw the attention of our readers to these excellent publications, as we fear that, in Ireland at least, they have not obtained a circulation in any degree commensurate with their excellence. To the former series, containing, amongst others, the admirable tracts by Mary Hughes, the committee have recently added a variety of works—some original, and others reprinted from American publications—all peculiarly fitted for distribution among the humbler classes. The *Fireside Missionary*, of which *thirteen* numbers have been published, at *one halfpenny* each, and the *Religious Miscellany*, which has reached the *sixth* number, at *one penny* each, are full of truth and piety. Several of the larger tracts, in stiff covers, are well adapted for Sunday-school rewards; especially Arthur Lee, and Tom Palmer, by R. C. Waterston, and the Widow Ellis and her Son Willie, by Miss Sedgwick. We trust that the Belfast Tract Society will procure a supply of these works; they are strictly practical in their tendency, and their wider circulation would be likely to accomplish much good.

INTELLIGENCE.

ANNIVERSARY OF THE BELFAST UNITARIAN SOCIETY.

On Sunday, November 30th, the sermons in behalf of this society were preached by the Rev. Dr. Montgomery, that in the forenoon in the meeting-house of the Second Congregation, and that in the afternoon in the meeting-house of the First Congregation. The attendance at both services was very numerous, and the collection taken up was larger than on any previous occasion—amounting to £89 : 13 : 9. The discourses were peculiarly appropriate, and distinguished by the power and eloquence for which the preacher is so much distinguished. We are glad to know that, at the request of the society, he has consented to publish the afternoon discourse.

THE ANNUAL MEETING

Was held on the following evening, Dec. 1st, in the Gymnasium, and, notwithstanding the great severity of the weather, the attendance was more numerous than we remember before to have seen it.

John Roberts, Esq. of Colin, presided.

The meeting was commenced by prayer, by the Rev. C. J. M'Alester. After which

The Chairman said, he wished, in taking the chair, that evening, to express his surprise that their committee should have wandered out of their own classic shades, and ascended a mountain side, in order to procure a president. But, whoever might have been selected as chairman, he felt convinced that the proceedings would have been conducted with all that ability and propriety which had ever characterized their annual meetings; for it was not exaggeration to say, that they had true eloquence and talent around them.—He need not allude to the objects for which they were there assembled; they were well known to them all. Resolutions would be submitted to the meeting by old and revered friends, to whom they had often listened with instruction and delight. He should not, therefore, detain them longer from the pleasure they anticipated, in hearing them once more; and should conclude with assuring them, that no individual present was more warmly interested than he was in the diffusion of the principles of a pure and scriptural Christianity.

Mr. Seed, the secretary of the society, then read to the meeting letters of apology from the Rev. H. Alexander of Newry; the Rev. Fletcher Blakely, of Moneyrea; and J. Thompson Tennent, Esq.

Mr. Seed next read the report of the society for the past year.

As this report will be printed and circulated with the *Bible Christian*, we need not present even an abstract of it to our readers. It referred at some length to the signs of the times, as indicative of an awaking interest in religious liberty and free inquiry,—noticing the labours of John Ronge and his companions in Germany,—the Abbé de la Mennais, and other kindred spirits in France,—the organization of the New School Presbyterians in America,—the divisions in the Established Church of England,—the disruption of the General Assembly of the Church of Scotland,—and the success which had attended the preaching of Mr. Joseph Barker, in the north of England. It then spoke of the formation of the congregations of Strabane and Ballymena; in the latter of which places a meeting-house had been lately opened, and was now, by the liberality and zeal of the people, free from debt. It concludes with intimating, that the committee had determined to discontinue the publication of the *Bible Christian* at the close of the present year.

M. Andrews, Esq. of Ardoyne, then submitted to the meeting the financial statement of the society.

Dr. Marshall briefly moved the adoption of the report, and that the accounts read be received. He had great pleasure in moving that resolution. The only subject of regret that occurred

to him was the cessation of the *Bible Christian*. It was rather a disgrace to their body that that valuable and unassuming little publication should cease. It was not only important to himself, but it diffused Bible intelligence widely; and its influence was particularly felt in the country districts. He would be willing to aid in keeping it up as far as it was in his power.

J. DUNVILLE, Esq. said, he perfectly agreed in what had fallen from Dr. Marshall. He thought it a disgrace to their body that that publication should be allowed to cease, and, for his own part, he would give double or treble the amount of subscription towards it that he had been in the habit of giving; and he hoped the committee now to be appointed would consider the matter.

The Rev. Dr. MONTGOMERY then rose and said, that he had great reluctance in objecting to any part of the report of a committee, to whom they were so largely indebted for their great and persevering services under circumstances, when they might well despair. He had sometimes been astonished how their young men,—their young laymen,—persevered, when the clergy were not able to give them any assistance, and when they had not given them that countenance which they ought to have given; but he could not, and would not, be in a place where he should give his sanction to an approbation of the struggles of what was called the Free Church of Scotland. He found out that the object of that church was not to enlarge liberty,—not to increase the privileges of the people,—not to advance the knowledge of God's Word, and truth, and power, over the masses of the country: but to wrest power from the hands of men who used it moderately, and place it in the hands of those who would have used it for narrow, sectarian, and bigoted purposes. He liked liberty very well; but he liked liberty for the people, and not for the clergy. The clergy were all the better to be kept under control, for of all the powers that ever existed in the world, both history, and his own observation and experience, taught him, that clerical power was the most odious in all its forms, and the most disastrous in all its results.

The CHAIRMAN said that he thought Dr. Montgomery had misinterpreted the passage in the report, in reference to the Free Church of Scotland, to which he made allusion. He would read it over for him; and, perhaps, on a second hearing, he might be inclined to alter his opinion of it.

Dr. MONTGOMERY said, that perhaps he did misunderstand the passage; and, if so, he would be very glad to be set right as to its meaning.

The passage alluded to ran as follows:—"In Scotland, your Committee need only refer to the recent disruption of the Established Church; an event which must, sooner or later, draw the attention of thoughtful minds to the creeds which the churches in that country maintain, as well as to the connexion between the church and state, and the mutual relation of political and religious concerns. Your Committee have little doubt, that it will speedily appear that the ancient prejudices which enchained so large a portion of the people of Scotland to

the car of Calvinism, have received a shock that may, in time, disenthral many minds from the bondage in which they have been held."

Dr. MONTGOMERY replied, that he was sorry to say his former impression of the passage was not removed; on the contrary, it was considerably strengthened by a second hearing. That church was rivetting the chains of Calvinism about them; and it was because the residuary church was not Calvinistic enough that the Free Church came out.—The Chairman had not convinced him that he was wrong; and, if they published the report with the passage in it to which he objected, they would publish it with his protest.

W. J. C. ALLEN, in reference to the observations made by Dr. Montgomery, with respect to the Free Church of Scotland, said, that he was surprised there was ground in the report for Dr. Montgomery's animadversions. The impression on his (Mr. Allen's) mind was, that the disruption in the church alluded to would have the effect of drawing the attention of the people to the tenets which were held by the remaining church, and by the church which had separated from the establishment: and that the inquiry which would be consequent upon that would lead to freedom. He fully agreed with Dr. Montgomery, that it was an attempt to give freedom to the clergy, and as little as possible to the laity.

After an observation from the Rev. JOHN SCOTT PORTER, who was strongly in favour of the paragraph to which Dr. Montgomery objected, it was finally agreed that the passage should be expunged from the report.

Mr. PORTER then, in reference to the *Bible Christian*, said, he was not without some expectation, when the Committee introduced the mention of their purpose to discontinue the publication of that periodical, that some person would step forward to deprecate the measure. He was happy that such a result had occurred. He thought that that work had been exceedingly useful, and that nothing but an absolute necessity would have compelled the committee to contemplate the change referred to.

Dr. MONTGOMERY said, he would pledge himself to give aid to the *Bible Christian* in a greater degree than he had done.

Mr. DUNVILLE afterwards moved a vote of thanks to the Rev. Dr. Montgomery, for the sermons preached by him, on the previous day, in aid of the society.

The motion was seconded by Dr. BURDEN.

The Rev. JOHN SCOTT PORTER expressed himself in terms of the highest admiration of the discourses in question; and said that he would give, himself, a couple of guineas towards the bringing of them before the public.

Dr. MONTGOMERY said he felt gratified that his late exertions had met with the approbation of his friends; not, though, without a feeling of imperfection. They were to advocate, in every church, the men who maintained liberty of conscience. He had not the slightest doubt that their religion would flourish; and he was convinced, that, in fifty or a hundred years, Unitarianism would be the prevailing religion of these countries.

Of that he had no more doubt than he had that he should leave that house that night, under the Providence of God.

The next resolution, which was moved by R. PATTERSON, Esq. and seconded by W. HARTLEY, Esq. referred to the aspect of the present times, as calling on the friends of religious liberty and truth to make renewed efforts for their advancement.

Dr. MONTGOMERY moved the next resolution, conveying thanks to those ministers and congregations in the country who had contributed to the funds of the society during the past year. He stated that he had been guilty, the day before, of sins of omission. His first omission was that of not adverting to the extraordinary labours of the lay committee of that society. He knew all the young men engaged on it, and he thanked God that they were young; for then they had the spirit and energy to go on; and he thanked them for their exertions and perseverance. His other omission was, that he did not refer, in speaking of the necessity which existed for their liberality, to the fact, that they had established congregations at least in some places where the people were very poor.—Now, he did not feel in the least surprised when men of wealth supported their cause; but when they saw the poor setting up the standard of truth in the enemy's land, giving more than persons in large towns, who had better means, it was not to be wondered at that there was such difficulty in supporting ministers. There were some churches where they imagined that the people had nothing to do. He (Dr. M.) wanted the laity to give them their assistance.

Mr. ALLEN briefly seconded the resolution. He fully concurred with Dr. Montgomery about the necessity of raising money; for, without money, they could do little good; and he was able personally to bear testimony to the fact, that, if the plan were adopted which Dr. Montgomery had suggested in his sermon, the day before, the contributions would be greatly increased. He should hope that the Unitarians of this country felt, and knew the value of the truth which they themselves possessed, in such a way as that they would not keep it entirely to themselves. It was a treasure which would not diminish by extending it; and he hoped that they would take means to make it known over the length and breadth, not only of Ireland, but of the whole world.

Mr. ANDREWS then moved, and Mr. HYNDMAN seconded a resolution expressive of thanks to those ministers who had kindly supplied the congregations of Strabane and Ballymena while under the charge of the committee. The Rev. GEORGE HILL acknowledged the thanks thus conveyed to himself and the other ministers who had given their services. He said that he would be most happy on any occasion to give them his humble assistance; and he knew he might say the same thing for his brethren. He had hoped to receive a commission from them this evening to supply some new station. The time had arrived, when a universal movement should be made to spread the truth; and he could not help deploring the timidity which seemed to characterize the Unitarians, as if they wanted the power to do good: such timidity they should not have.

The Rev. JOHN SCOTT PORTER moved the next resolution,

which was in reference to the contemplated cessation of the publication of the *Bible Christian*. There was no person there who could be unaware of the importance of a well-conducted press. Information, in past times, was communicated orally—in the lecture-room—at the University—by addresses from the pulpit. Books were scarce; and, even if they had been attainable at the time, they would not have been so useful as they were now. Partly, however, through the exertions of education societies, and partly through the liberal and enlightened policy of the Government, a generation had grown up, every individual of which has had the means of instruction put within his reach; and, at the present time, there were few who were not desirous of obtaining information by reading. The political speaker could do much; but his labours would be comparatively confined, if he had not the newspapers to take him up, and report him fairly. He esteemed a well-conducted periodical work as of the utmost value to them. The *Bible Christian* had been productive of most important benefits to their congregations. They had, he was happy to say, a Liberal Press in Ulster, which had raised its voice unceasingly against the oppressor, and he hoped it would long continue to go forward in its useful and independent course. To it they owed a debt of gratitude. Of course, it was not to be expected that that newspaper, a political organ, would enter into the field of polemical controversy. They would have condemned its editor, had he crowded its columns with matters of that description. The *Bible Christian* supplied the want that was felt. It went into the families and houses of those who had not heard of Unitarians, except as a scorn and a reproach. It was, therefore, with the deepest regret that he even hypothetically gave his sanction to the contemplated discontinuance of that most useful periodical. — He hoped the promises of literary contributions to it, from Dr. Montgomery, would be fulfilled; and that every individual who felt himself able, would support its editor in the performance of his duties. Its circumstances, at the present time, were such as to form matter for serious consideration.

A resolution was next passed, in reference to the importance of the Tract Depository; and expressing a hope that the committee would continue to give attention to that important department of the society's operations. Mr. M'Alester, in moving this resolution, stated, that the object of the Depository was to furnish books and tracts bearing on Unitarianism; and that the stock should be restricted to works of this character, while efforts should be made to receive without delay any new publications, from England or America, which the committee may deem suitable, and to keep on hands a good supply of well-selected tracts.

Mr. PATTERSON then moved, and Mr. SEED seconded a resolution, calling on those interested in the society, to increase their annual contributions, that larger funds might be placed at the disposal of the committee.

Mr. M'ALESTER expressed his desire, that some notice should be taken, at this meeting, of slavery in America, and the conduct

of our American brethren in relation to it. It was known to some, but not perhaps to all present, that one hundred and seventy Unitarian ministers in the United States, had lately signed a bold and spirited protest against this monstrous evil; and it would be a shame to allow this opportunity to pass, without conveying some expression of our approval and sympathy to our protesting brethren. It was cheering to know, that among the earliest and most uncompromising of the advocates for the freedom of the slave in America, were the members of our church. Among them, Follen and Channing were perhaps the most conspicuous; but their spirit seems to have been caught by others, and the Unitarians now have taken their place in the front of the great struggle that is going on for human freedom in the American republic. Mr. M'Alester then proposed a resolution, expressing the delight of the meeting at the protest of the American brethren, and their deep sympathy with them in their struggles for the freedom of the slave. This resolution was seconded by Mr. Porter, supported by Mr. J. R. Neill, and carried unanimously.

A committee for the ensuing year having been chosen,

Mr. Roberts was moved from the chair, and ALEXANDER MITCHELL, Esq. called thereto, when a vote of thanks was given to Mr. Roberts, for his kindness in presiding on the occasion.

UNITARIAN CONGREGATION AT TORONTO.

We are glad to learn by the following, from a late number of the Montreal *Bible Christian*, that the congregation recently formed at Toronto is likely to succeed, and that they have procured a pastor of ability and experience:—

"In our last number we spoke of the efforts which had been commenced to establish a worshipping society of Unitarian Christians at Toronto, W. C. We are happy to say, that that effort is still making hopeful progress. Our brethren in that city, have been very fortunate in securing the services of the Rev. W. Adam, as their stated pastor. This gentleman is a Scotchman by birth, but has spent about twenty years in British India. Early in life he went out to Calcutta as a Baptist missionary, was engaged with his brother-in-law, Mr. Yates, another missionary of the Baptists, and the celebrated Rammohun Roy, in the work of translating the New Testament into the Bengalee language, for the use of the natives. About this time, his attention was arrested by the fact, that in the sacred records there was no satisfactory evidence to sustain the doctrine of the Trinity. This led him to doubt its correctness, and after a due investigation, he renounced it as unscriptural and untrue. Mr. Adam is a man of learning, character, and experience, and under his ministry our Toronto friends will, we trust, be edified, improved, and strengthened both individually and collectively."

DEATH OF THE HON. JUSTICE STORY.

This distinguished jurist and eminent man died at his residence, Cambridge, United States, on September 10, in the 66th year of his age. He graduated at Harvard University in 1798, and, at the early age of thirty-two, was appointed by President Madison one of the judges of the Supreme Court of the United States. Not only in his own country, but in England, and over the continent of Europe, his authority as a jurist stood preeminently high, and his death is felt as a great and general loss. His character as a Christian and a Unitarian is thus sketched in a funeral discourse preached at Cambridge on the Sunday after his death:—"His life was without stain. No breath of suspicion ever rested on the spotless ermine of his character. He was the truly upright and honourable *man*, as well as the just and independent Judge, without fear and without reproach. He was not only a Christian in spirit, but a Christian in faith. He was a Christian in spirit, *because* he was a Christian in faith. His life bore the fruits of his creed. His death was in accordance with it. He bowed humbly to the will of God. His last words were words of prayer. He was a believer on conviction in the divine mission of Christ, in the facts of the Gospel history, and in the truths of the Christian revelation. He was a sincerely religious man, without any parade of piety. He reverenced Christian institutions. He was a devout and constant worshipper at the sanctuary. As long as his health continued firm, he never failed to appear morning and evening in the house of God. He was deeply interested in religious subjects and in the religious movements of the day. He gave his voice and his influence, his authority and his example, to the Gospel of Christ. He had rejected the so-called orthodox doctrines, because they were at variance, as he thought, with the teachings of reason and the true interpretation of the Bible. *He was an avowed and earnest Unitarian*, and on more than one occasion bore his eloquent public testimony in behalf of that form of Christian faith which we deem it our privilege to have embraced as the truth of God and the teaching of the primitive church."

OPENING OF THE NEW REMONSTRANT MEETING-HOUSE AT BALLYMENA.

The meeting-house of the new congregation in Ballymena, in connexion with the Remonstrant Synod of Ulster, was opened for divine worship, on Sunday, Nov. 9, by Dr. Montgomery, who preached from Matthew, 10th chap. and 34th verse, an eloquent and powerful discourse. It has been erected from the designs, and under the direction of Mr. Thomas Jackson, architect, Belfast. The style of the building is an adaptation of the ecclesiastical style (commonly, but erroneously, called Gothic) of about the twelfth and thirteenth centuries. The front elevation is in the form of a gable, boldly enriched by projecting buttresses, with cut-stone weatherings, surmounted by pinnacles, and leaving embrasures, with cut-stone dressings, extended between them. The entrance door, with the windows in front, and on

the flanks of the building, is surrounded by appropriate cut-stone dressings, the sash frames being of cast metal, in imitation of cut stone. In the centre of the front, over the door entrance, is a large ornamental wheel window, also formed of cast metal. The meeting-house contains 250 sittings; it is entered through a commodious porch and hall, over which is a school-room, which is arranged so as to admit of being added as a gallery to the house, at a future time, should additional accommodation be required. The committee contemplate the erection of a residence for their clergyman, contiguous to the meeting-house. The following gentlemen acted as collectors on the occasion:—Thomas Casement, Esq. J.P. Ballee-house; Wm. Coates, Esq. J.P. Glentorum, Belfast; Archibald Barklie, Esq. Inver, Larne; John Dickey, Esq. Leighenmore, Ballymena; Alexander O'Rorke, Esq. Ballymena; William Beggs, Esq. Lisnafillen, Ballymena. The collection, including donations from parties who could not attend, amounted to upwards of £170.

TESTIMONIAL TO MRS. MAGINNIS.

On Friday, the 17th October, a few friends presented Mrs. Maginnis, wife of the Rev. David Maginnis of Belfast, and formerly Miss Catherine Porter, of Strabane, with a Gold Watch, Chain, Seal, &c. and a Purse, in testimony of their warm approval of the zeal and discretion manifested by her in furtherance of the "Dissenters' Chapels Bill," and a token of their good wishes for her happiness and prosperity on the auspicious occasion of her marriage.—*Northern Whig.*

OBITUARY.

DIED—On the 22d of November, at Monkstown, JAMES CLUGSTON ALLMAN, Esq. of Bandon, great-grandson of the Rev. JOSIAS CLUGSTON of Larne, and grandson of the Rev. JAMES CLUGSTON of Bandon. Possessed of a refined taste and benevolent heart, few took a deeper interest in the temporal happiness, and the intellectual, moral, and religious improvement of the human race. His remains were followed to their last resting-place in Bandon, by an immense procession.

TO CORRESPONDENTS.

THE articles by Philoharmonicus, and "A Sunday-school Teacher," shall appear in our January number.

It is requested that all communications intended for insertion in the *Bible Christian*, will be forwarded not later than the 10th of the preceding month, addressed (if by post, prepaid) to the Rev. C. J. M'ALESTER, Holywood; or, otherwise, to 28, Rosemary-street, Belfast.

☞ The publication of the present number of the *Bible Christian* was postponed for two weeks, that the report of the annual meeting of the Belfast Unitarian Society might be introduced, as it was believed that the periodical would cease at the close of the year. The Proprietors have, however, been induced to continue it; and, from the encouragement that has been received, and the aid that has been proffered, the next volume will commence with prospects of increased interest and usefulness.

APPEAL ON BEHALF OF THE UNITARIAN SOCIETY.

THE annual meeting of the Unitarian Society for the Diffusion of Christian Knowledge, having taken place, I would take the liberty, as its secretary, of submitting a few remarks for your consideration.

On referring to the report, you will observe that its operations for the past year, have been as extensive as the means left at the disposal of the committee warranted, and, in comparison with former years, may be considered satisfactory; but yet, *how* inadequate are they for the purposes of the society! how miserably below what should be reasonably expected from so respectable, so wealthy, and with all, so liberal a body as the Unitarians of this country!

It must be admitted by every Unitarian Christian, that it is of the utmost importance to the spread of primitive Christianity, that prevailing errors should be charitably but unceasingly exposed, and clear and scriptural views of the paternal character of God, and the offices of Christ, disseminated through society. I would therefore impress upon you the moral responsibility we all incur, so long as we refrain from assisting a society which has been instituted for the purpose of accomplishing this very object. When I look around me, at the numbers and wealth of the Unitarian body, and contrast them with the number of subscribers and the receipts of this society, I confess I am at a loss to account for the deficiency. To attribute it to *disinclination*, would be to belie their character, as they have ever been foremost in every good work when necessity required. It must therefore be, either that they are ignorant of such a society being in active operation, or that, being aware of it, they have been unwilling to intrude their assistance without solicitation. I would be glad to find, that my conjectures are well-founded, and that now when its claims and wants *are* laid before them, many will come forward and show themselves anxious to assist in such an important service to their fellow-men.

Since the commencement of the society in 1831, I might point to many congregations, which owe much of their present position to this society, but I need not at present refer to more than those recently formed, Ballymena and Strabane, both of which are

flourishing, and which this society may well feel proud of having been in any degree instrumental in establishing. I regret to say, however, that in order to enable us to meet the demands upon us from various quarters, a very considerable increase to our annual income is absolutely necessary. Instead of an annual receipt of £150 or £200 per annum, we would require nearer £1000! and let no person suppose that this sum could not be procured. I very much overrate both the heads and hearts of our worshipping society, if they would not most willingly contribute this amount, ay, and more too, if they only saw that their generosity was placed to good account.

It is hoped, that by the remodelling of the Tract department, and the introduction of every new publication from England and America, bearing on Unitarianism, the usefulness of this part of the society's operations will be considerably increased. Joseph Barker's ideas with regard to his own Tract Depository are so apposite, that I cannot refrain from quoting them here:—

"A thousand men co-operating together, might, at the expense of £10 per year, for four years, place three hundred volumes well bound in cloth, within the reach of young men, at this most reasonable price, eightpence per volume. I wonder that such a work can be *thought* of without being attempted, without a moment's delay, and I should add, *that if the thousand men subscribing £10 a year, sold the works they subscribed for, at eightpence each, they would get all their money back again!* I cannot doubt, but that the lovers of truth and rational practical religion, might, if they understood these matters, and were disposed to live and labour for this object, arouse, enlighten, and reform the youth of the present generation in a few years. They have no idea of the extent to which young men in all religious denominations, and young men in *no* denominations at all, are longing for enlightened, rational, substantial, and practical tracts and works. They have *no idea* how soon, and to what extent old forms of error and mystery might be swept away by a liberal and faithful employment of the press."

This appeal is so powerful, so clear, and so convincing, that it is quite unnecessary for me to say another word upon the subject. Another claim which the Unitarian Society has upon you, is the support of the *Bible Christian* which I need not say, *is the only Unitarian publication in Ireland!* The committee had resolved upon discontinuing its publication after the present year, in consequence of want of adequate funds, but owing to the

strong desire since manifested in many quarters, to continue it, and numerous promises of assistance, both literary and pecuniary, they have determined upon giving it a further trial, and I therefore would take the liberty of requesting your co-operation. Perhaps I might prevail upon those who have it in their power, to furnish the editor with at least *one* original article for its pages in the course of the *twelve months*. Indeed, to so reasonable a proposal I can scarcely anticipate a refusal.

I would here respectfully beg leave to say, that I address myself, in this appeal, as much to the *ladies* as the *gentlemen* attached to our community. *They* have also much in their power, and past experience tells us, that if they only *exert* their influence, they will be able to render most important services to the cause.

In conclusion, I would refer you to the following resolution passed at the annual meeting, and earnestly request you to give it, as well as this appeal, your serious consideration.

"That, in order to carry out the various plans of usefulness which have been suggested, at this anniversary of the society, the committee now to be appointed are hereby authorised not only to adopt such measures as they may think fit, for procuring an increase to their funds from new subscribers, and remote localities, but that they be requested *to urge on former subscribers the importance of largely increasing their annual contributions.*"

JOHN SEED, *Secretary.*

Society's Rooms, 28, *Rosemary-street*,
Belfast, 8*th Dec.* 1845.

SIXTH REPORT

OF THE

NORTHERN

SUNDAY-SCHOOL ASSOCIATION,

PRESENTED MAY 1, 1845:

TOGETHER WITH

THE RULES OF THE ASSOCIATION,

THE STATEMENT OF THE ACCOUNTS,

THE LIST OF SUBSCRIBERS,

AND THE

RESOLUTIONS OF THE ANNUAL GENERAL MEETING.

BELFAST:
PRINTED BY SIMMS AND M'INTYRE.

1845.

RULES

OF THE

NORTHERN SUNDAY-SCHOOL ASSOCIATION.

I. This Society shall be called the Northern Sunday-School Association; and its object shall be to supply Sunday Schools with Books and other requisites, at low prices.

II. The concerns of the Association shall be managed by a Committee, consisting of a Treasurer, a Secretary, and at least five other members; to be elected annually at a General Meeting, to be held in Belfast on the first Thursday of May in each year. Three of the Committee shall form a quorum.

III. At each General Meeting, a Report and Statement of Accounts for the past year shall be read.

IV. Every Subscriber of Three Shillings per annum shall be a Member of the Society; and every Donor of Two Pounds in one payment shall be a Member for life. Congregations and Sunday Schools contributing to the Funds of the Association, shall be entitled to Books and other requisites to the full amount of their Subscriptions.

N. B. The Association earnestly requests ministers and others interested in the cause of Sunday-school Education, to form Branch Associations in aid of its funds.

The Committee of the Northern Sunday-School Association meet at their Depository, No. 28, Rosemary-street, on the *First Tuesday of every month, at half past Six*, P. M. when orders for Books, &c. are received and attended to.

Sunday Schools are supplied by the Association with the following Books, &c. at the annexed prices:—

		s.	d.
Bibles		1	1
Ditto, small size		0	8
Testaments		0	3
Lesson-Books	℔ dozen	2	0
Primers	℔ dozen	1	0
Class-Rolls	℔ dozen	1	0
Superintendents' Registers		2	6
Harmony Cards of the Four Gospels	℔ dozen	0	4
Maps of Palestine, &c.	each	0	1
Gall's Sacred Atlas (six maps)		0	6
Reward Tickets, ℔ sheet (54)		0	2
Prize Cards, ℔ sheet (18) *		0	1
Channing's Catechism of Religion and Morality	℔ dozen	0	4
Barbauld's Prose Hymns for Children	℔ dozen	0	9
Livermore's Commentary on the Four Gospels		2	6
Knowles's Evidences of Christianity		0	8

* Some of these Cards have been lately published by the Association.

☞ *No Books to be removed from the Depository till paid for.*

All communications on the business of the Association to be addressed to the Rev. C. J. M'Alester, *Secretary*, Holywood; or 28, Rosemary-street, Belfast.

RESOLUTIONS OF THE GENERAL MEETING.

The Report (see *Bible Christian*, p. 187) and Statement of Accounts having been read, it was

Moved by Mr. C. B. GRIMSHAW, seconded by Dr. MARSHALL, and Resolved,—

I. That the Report and Statement of Accounts, now read, be received and printed; together with the Rules of the Association, the Names of Subscribers for the past year, and a List of the Books supplied by the Association.

Moved by Mr. JAMES MARSHALL, seconded by Mr. JAMES M'INTYRE, and Resolved,—

II. That the Sunday School is an important means of training the young in the knowledge and practice of religion, and is therefore entitled to the encouragement and support of Christians.

Moved by the Rev. DAVID MAGINNIS, seconded by Mr. JOHN K. NEILL, and Resolved,—

III. That the benefits which have already resulted from this Association should stimulate its friends to make exertions for its increased efficiency.

Moved by Mr. JAMES CAMPBELL, seconded by the Rev. FLETCHER BLAKELY, and Resolved,—

IV. That we gratefully acknowledge the continued kindness of the Hibernian Bible Society, in supplying the Association with Bibles and Testaments at reduced prices.

Moved by the Rev. JOHN PORTER, seconded by Mr. JOHN SEED, and Resolved,—

V. That the Committee for the ensuing year be instructed to use whatever means may seem most judicious for increasing the funds of the Association, and exciting a more general interest in its objects.

Moved by Mr. GEORGE HYNDMAN, seconded by the Rev. FLETCHER BLAKELY, and Resolved,—

VI. That the following be the officers of the Association for the ensuing year, viz.:

Rev. W. BRUCE,	Mr. LENOX DRENNAN,
—— JOHN PORTER,	— R. PATTERSON,
—— J. SCOTT PORTER,	— S. CUNNINGHAM,
—— D. MAGINNIS,	— JOHN SEED,
—— HUGH MOORE,	— JAMES MARSHALL, Jun.
—— GEORGE HUTTON,	— THOMAS JOHNSTON.

Secretary.—Rev. C. J. M'ALESTER.

Treasurer.—Mr. W. HARTLEY.

	Teachers.			Average Attendance.			Scholars.			Average Attendance.			Read Scriptures.		
	Male.	Female.	Total.	Male.	Female.	Total.	Male	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.
Antrim	4	6	10	3	5	8	47	61	108	17	32	49	36	49	85
Ballycarry	8	9	17	6	7	13	50	48	98	34	38	72	38	32	70
Ballyclare															
*Ballyhalbert	7	4	11	4	3	7	56	60	116	23	27	50	31	20	51
Ballymoney	4	3	7	2	2	4	17	19	36	12	15	27	10	11	21
Belfast, 1st Congregation	10	22	32	4	9	13	40	89	129	18	38	56	30	70	100
Belfast, 2d Congregation	13	16	29	9	11	20	78	145	223	45	66	111	55	70	125
Belfast, York Street	4	5	9	4	4	8	25	21	46	14	17	31	18	16	34
Boston															
Carrickfergus	2	2	4	2	2	4	10	13	23	9	11	20	7	8	15
Clough	6	12	18	5	10	15	44	49	93	16	23	39	39	40	79
Collin															
Comber	2	2	4	1	1	2	10	6	16	10	6	16	9	5	14
Crumlin	3	2	5	3	2	5	25	22	47	22	20	42	20	15	35
Downpatrick	6	4	10	4	4	8	37	30	67	28	20	48	28	24	52
Dromore	3	3	6	2	3	5	40	38	78	30	30	60	30	30	60
Dublin	2	10	12	1	7	8	4	22	26	3	15	18	3	11	14
Dunmurry															

The Schools marked with an asterisk (*) are only in operation during the summer months.

	Teachers.			Average Attendance.			Scholars.			Average Attendance.			Read Scriptures.		
	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.
Glenarm	2	2	4	2	2	4	14	17	31	10	12	22	12	13	25
Greyabbey															
Holywood	2	11	13	2	9	11	49	40	89	40	29	69	33	28	61
*Kilmore	6	4	10	5	3	8	34	36	70	30	30	60	12	22	34
Kilwaughter	6	15	21	4	12	16	50	90	140	30	50	80	20	30	50
Larne	3	14	17	3	10	13	45	80	125	30	60	90	30	60	90
*Moira	3	1	4				13	8	21	10	6	16	13	8	21
*Moneyrea	8	8	16	5	5	10	87	85	172	65	62	127	36	32	68
Newry	11	14	25	7	10	17	136	120	256	82	78	160	98	78	176
Newtonards	12	12	24	9	10	19	179	210	389	75	97	172	141	150	291
Newtonlimavady	2	3	5	2	3	5	19	23	42			37			25
Ralloo	5	7	12	4	5	9	42	54	96	33	45	78	29	35	64
*Ravara	2	1	3				32	28	60				20	9	29
Ringwood (*England*)	4	4	8	4	4	8	23	29	52	16	20	36	14	21	35
Strabane	2	2	4	2	2	4	5	7	12				4	4	8
Templepatrick															
Upper Falls															
*Warrenpoint	3	3	6	2	2	4	9	13	22	6	8	14	8	12	20

The Schools marked with an asterisk (*) are only in operation during the summer months.

Dr. **Treasurer in Account with the Northern Sunday-School Association.** **Cr.**

1844.	£	s.	d.
May 2. To Balance on hands	37	11	11
1845.			
May 1. To Amount of Subscriptions and Donations received to this Date	18	16	0
„ To Amount received for Bibles, Testaments, Livermore's Commentary, and other School Requisites	108	3	1
„ To Interest from Savings' Bank	2	1	5
	£166	12	5
„ To Balance in hands of Treasurer	18	13	7

1845.	£	s.	d.
May 1. By Cash paid the Hibernian Bible Society for Bibles and Testaments	5	8	4
„ By Cash paid Simms and M'Intyre, on account of printing Livermore's Commentary	127	11	7
„ By Cash paid James Gowdy's Salary, Advertising, and other incidental expenses	14	18	11
„ By Balance to New Account.....	18	13	7
	£166	12	5

Audited and found correct,

JOHN SEED.

WILLIAM HARTLEY, *Treasurer.*

ASSETS.

Cash on hands, as above	18	13	7
Value of Books, &c. on hands	102	16	0
Debts due to the Association	20	0	0
Total....£141	9	7	

LIFE MEMBERS OF £2 EACH.

Rev. William Bruce, Belfast.
Rev. J. Scott Porter, do.
Rev. Classon Porter, Larne.
Rev. James Carley, Antrim.
James Murland, Castlewellan.
Rev. David Maginnis, Belfast.
Rev. David Watson, Clough.
John Reed Allen, Mountpanther.
James Murland, Downpatrick.
Francis Savage, Dundrum.
Rev. William Crozier, Ballynahinch.
John Martin, Killyleagh.
Rev. Hugh Moore, Newtonards.
Rev. W. B. Miniss, Dromore.
William M'Caw, Do.
David Lindsay, Ashfield, Dromore.
Rev. James Davis, Banbridge.
John Smith, do.
Robert M'Clelland, do.
Bryce Smith, do.
John Finlay, do.
John Kidd, Newry.
Rev. Samuel Moore, Warrenpoint.
Mrs. Blakiston Houston, Orangefield.
A. H. Haliday, Clifden.
* Mrs. Dunbar, Macedon.
* J. T. Tennent, J. P. Belfast.
* Robert Patterson, Belfast.
* John Alexander, Newtonlimavady.

The names of the Life Members marked thus * have been added since last year, and the sums received from them appear in the List of Subscribers.

LIST OF SUBSCRIBERS

FOR THE

YEAR ENDING MAY, 1845.

		£	s.	d.
BELFAST.				
J. Thomson Tennent	(Life)	2	0	0
Mrs. Dunbar	do.	2	0	0
Robert Patterson	do.	2	0	0
John H. Coleman		0	3	0
Miss Coleman		0	3	0
John Hartley		0	5	0
William Hartley		0	5	0
Mrs. Drennan (for 1844)		0	3	0
Lenox Drennan do.		0	5	0
Richard Robinson		0	3	0
Nicholas Oakman		0	3	0
John Seed		0	3	0
James Coleman		0	1	6
James M'Adam, Jun.		0	5	0
Wm. Steen		0	5	0
James M'Kisack		0	3	0
Simms & M'Intyre		0	10	0
Do. (for 1844)		0	10	0
MONEYREA.				
Rev. Fletcher Blakely		0	3	0
HOLYWOOD.				
Mrs. Halliday, *Clifden*		0	14	0
Mrs. Black		0	3	0
Miss Harrison		0	3	0
Miss Ker		0	3	0
Rev. C. J. M'Alester		0	3	0
BALLYMENA.				
Mrs. Gihon		0	5	0
NEWRY.				
Miss Herron		0	3	0
Miss Peden		0	3	0
Mrs. Morrison		0	3	0
Mrs. Scott		0	3	0
Mrs. Greer		0	3	0
Dr. Connor		0	3	0
W. H. Cordner		0	3	0
Mrs. Melling		0	3	0
Miss E. Glenny		0	3	0
Miss Glenny		0	3	0
Mrs. Joseph Glenny		0	3	0
Mrs. Matthew Glenny		0	3	0
Miss M. Glenny		0	3	0
Mrs. Kidd		0	3	0
Rev. Henry Alexander		0	3	0
Mrs. M'Morran		0	3	0
Hill Irvine		0	3	0
Mrs. Livingston		0	5	6
Do.		0	3	0
Mrs. W. Irvine		0	3	0
NEWTONLIMAVADY.				
John Alexander	(Life)	2	0	0
RINGWOOD (Hants).				
Rev. Thomas Hunter		0	5	0

N.B.—All the usual annual subscriptions are not in the foregoing list, the Collections not being completed in time to be printed along with the Report.

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